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YEAR BOOK

1934



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DR. E. C. HENNIGAR



# **THE JAPAN CHRISTIAN YEAR BOOK**

continuing

## **The Japan Mission Year Book**

being the thirty second issue of

# **The Christian Movement**

in

## **Japan and Formosa**

*Issued by*

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**IN COOPERATION WITH THE NATIONAL CHRISTIAN  
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WHO'S WHO CONTRIBUTORS

## FOREWORD

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The 1934 Japan Christian Year Book is presented to the public with a very keen feeling on the part of the Editors that Japan is now passing through a period of unusual importance domestically and as one of the great powers of the world. The present atmosphere of "crisis", which is so sharply and generally felt throughout Japan, both by the Japanese people and by foreigners in the country, affects almost every phase of life. In planning this Year Book the Editors and the Editorial Committee have attempted to deal with this. The other theme which is prominent in this Year Book is the attention which is called to the unfinished task in Japan. Japan is powerful and fast becoming highly civilized, but power and "civilization" do not necessarily mean Christian.

Those interested in Japan would do well to refer to the Year Book (*Nenkan*) published in Japanese under the auspices of the National Christian Council. This book contains a great quantity of valuable information regarding the Christian Movement in Japan. It should be noted, however, that since the *Nenkan* appears in December, the period covered is somewhat different from that under review in this Year Book.

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## Acknowledgements

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Truly this Year Book is a product of cooperation and "labor of love." Many persons have assisted besides those whose names appear at the head of articles. The Contributors have spent much time in writing articles and in collecting material for the statistics and directories. We wish to thank them for their contributions. The Editors wish to thank the following also for assistance in making translations;—Rev. J. B. Cobb, Mr. J. F. Gressitt, Rev. S. E. Hager, D.D.; Rev. C. W. Hepner, D.D., Ph. D.; Rev. E. T. Horn, D.D.; Mr. M. Kitazawa; Rev. H. W. Myers, D.D.; Rev. H. C. Ostrom, D.D.; Rev. P. A. Smith.

We are indebted to others also for valuable assistance in reading of proof.

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## PART I

# JAPAN TO-DAY

## YALOT KALAN



## PART I

# JAPAN TO-DAY

### Chapter I

## INTERNATIONAL RELATIONS IN 1933

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*Hampei Nagao*

A view of international politics during 1933 discloses many events of deep import for the Japanese Empire. Early in the year, Japan was compelled to withdraw from the League of Nations; and shortly before the year closed, the treaty between the United States and Soviet Russia was signed. In the interval between these events the representatives of China and Japan conferred concerning political rights in North China; the conference between Manchukuo and Russia regarding the sale of the Chinese Eastern Railway came to an impasse; the World Economic Conference ended in failure; the Four Powers Treaty in Europe was made; the Disarmament Conference came to a deadlock; the Indo-Japanese Industrial Conference was opened; the United States Industrial Reconstruction Act was set in motion:—one realizes that every one of these affairs was a matter of great concern for our nation.

Japan's withdrawal from the League of Nations may in a sense be regarded as merely a foregone conclusion; for it was understood at the outset of the conflict on September 18, 1931, that Japan in the event of an emergency, would withdraw from the League. Moreover, from the point of view of the League, no matter how much more generous and favourable a statement the Lytton Commission might have made, there are grounds for believing that

our nation would have been led to the same destiny to which she has now arrived:

1. That the League of Nations has been a superfluous organization, we can never admit. Since its inception it has proven fairly successful. However, in reality it has no authority by virtue of the League Covenant to restrict any member nation; and if the attempt is made to apply sanctions, it can result only in the withdrawal of the nation in question from the League.

2. M. Briand, the French Foreign Minister, was the mainstay of the League. This was due not alone to his ability, but to the fact that for France the eternally unforgettable problem was Germany; and although the League of Nations might be imperfect as to organization, France realized that reliance upon the power of the League afforded the only possible way to confront Germany. Therefore France regarded as an enemy any nation, whether Japan or any other, that would impair the power of the League; and according to her motto "Security first", would stand in favor of the League of Nations even after Briand left the scene.

3. As for the United States, although not a member of the League, she is not only envious of Japan for her growing power, and particularly for employing military force to defend her special privileges in Manchuria and to oppress China, and for her powerful rivalry in the Oriental market; but—and this is a more potent ground—if the United States should overlook Japan's action in Manchuria, the treaties of the Washington Conference and the Anti-War Pact would be shattered, not only damaging the authority of the United States as the leading power on the Pacific, but rendering hopeless the outcome of the Disarmament Conference. As for the United States, whether under Hoover or Roosevelt, her greatest concern is the question of national finance, which is dominated by the ever-increasing budget for armaments. Therefore the United States will make every sacrifice and exhaust every means for the realization of disarmament. Hence if there



be anything that hinders the realization of her purpose, she will exert her whole strength to thwart it. Such must be the basic principle of her national policy: it cannot be regarded merely as the view of Mr. Stimson.

However, the Japanese Empire on her part believes that her claim to the right of protecting the nation against the unjust boycott of her neighbor-country and of guarding her special rights in Manchuria and Mongolia, which are the extension of the nation's livelihood, is a claim based on justice. Therefore she has exerted herself toward the accomplishment of these ends in spite of the opposition of the world and at the risk of her national life,—as Mr. Uchida, former Foreign Minister put it, at the risk of “being reduced to ashes.” However, the question of the outcome for the Empire has been one of unanimous concern on the part of her nationals. It appears that the economic blockade of Japan, which we believed was easier to talk about than to execute, proved not to be feasible. Moreover, in October, 1933, Germany withdrew from the League of Nations and the Disarmament Conference; nationalistic tendencies grew stronger in all Western countries; and Italy advocated the reorganization of the League of Nations. As for Japan, her “splendid isolation” was ended, and she appeared to be placed in a safer position, with powerful allies. Yet, as 1935 and 1936 are approaching, Japan realizes the necessity for strengthening herself for legitimate national defense.

The ratification of the Soviet-American Treaty on November 17, 1933, was, to Japan, like a bolt from the blue.

The United States takes Japan as her hypothetical marine enemy, whereas Soviet Russia regards Japan as her hypothetical land-and-air enemy; and if these two strong nations were making a rapprochement, Japan's concern over it was not mere suspicion due to hallucination; it was the most natural thing in the world for Japan to be concerned. Indeed, when all the occurrences in connection with this treaty are pieced together, Japan's concern is

justified. Take, for instance, Russia's record of importation from the United States. In 1930 and 1931 it increased from 210,000,000 to 240,000,000 gold roubles, but in 1932 it suddenly decreased to about one-fourth the latter amount. Moreover, Russia demanded of Japan the transfer of the Chinese Eastern Railway. Prior to this incident Russia did not seem to oppose Japan's action in Manchuria, but when once the Soviet-American Treaty appeared in prospect, scandalous incidents occurred, the Chinese Eastern Railway negotiations came to a standstill, a defiant speech was made by Mr. Molotoff, and we began to hear repeated rumors of an increase in land and air forces in the Maritime Provinces and on the boundary between Russia and Manchukuo.

As regards the United States, on November 3, the Washington government announced that the fleet which had been concentrated in the Pacific would be transferred to the Atlantic this coming spring and summer. This news was welcomed gladly by every newspaper of Japan, but on the 7th of the same month, Mr. Litvisoff, the Russian Foreign Minister, arrived in the United States to make a treaty, and on the 17th a treaty reputed to be in fact one of non-aggression was signed. Though the newspapers of the United States did not discuss the motives which led to the making of this treaty, they all agreed that the treaty rendered possible a check on Japan. Next came the report that the United States fleet would be transferred again from the Atlantic to the Pacific. China, as soon as she realized that Russia and America were coming to an agreement, stopped the negotiations regarding North China; the Nanking Government reversed its attitude toward Japan, and limited the powers of Mr. Huang (黃郛) her representative. However, again, because the Chinese envoy to Russia, Dr. Yen (顏), despatched a cablegram of warning on his way back home, China's attitude changed abruptly and she decided to wait for the time to come when Russia should be stronger and better qualified.

Mr. Debuchi, our former ambassador to the United



States, in a recent radio address, declared that between Japan and America, particularly in their commercial relations, there was not only no clash of interests, but that each country could supply what the other required. Cotton, the chief export of America, and silk, the chief export of Japan, are examples in support of the statement. Hence, if the two peoples approached each other with open minds, there need be no apprehension of disagreement between the two countries. The writer regards Mr. Debuchi's observations as based squarely upon fact. After all, in sensitive international relations there is need for mature common-sense, intelligent composure, and serenity of mood, else yellow journals and false rumors released by individuals having some personal ends will provoke quite unexpected issues.

The writer while on a tour of Europe in 1931, after the Manchurian incident, had the opportunity of meeting a number of statesmen. One said that public opinion in Geneva and elsewhere, whether influenced by Chinese propaganda or from sympathy with the "under dog," was generally unfavorable toward Japan, whence the talk of employing the power of the League to repress Japan. But this would be an extreme measure, for should the Powers in concert attack and weaken Japan, Russia would immediately try to sovietize China. Such action would furnish a strong base for deranging the peace of the world. If, rather, Japan is allowed to work her own will in Manchuria, Russia will be checked and prevented from realizing her ambitions. So let Japan work resolutely for world-peace, he argued. Another said that the financial depression in Europe would not be relieved by ordinary ways and means. The only method would be to get a war started outside of Europe. In the midst of a world-wide depression, however, the only powers able to wage war, as far as one could see, were Japan and America; and there were ambitious schemers who were seriously arguing that it would be the cleverest scheme and the most splendid idea to get these two countries to quarrelling.

This he said, very kindly, warning me that Japan had better take care not to be caught in an unguarded moment.

But the writer believes that however restless these two peoples may be, so long as they preserve their common sense and calmness, they will never rashly go to war, a war which will bring on profiteering by the speculators and the munitions-makers. Yet, if there are those who differ in their standards of international ethics, or who do not let it be known what methods they will employ for coercing assent to their doctrines (akin to religious frenzy and superstition), no one can foretell when and how an incident may occur which will affect the whole world. Regarding the situation from such a view-point, the recent Soviet-American treaty could by no means be regarded merely as "a fire on the other side of the river": it is not strange that thoughtful people as well as our Government should be concerned. As for the United States, it could hardly be that she was blinded by her ambition to secure a market for from \$200,000,000 to \$300,000,000 of her yearly exports. Since the peace and welfare of the whole world are at stake, any attempt to change the Soviet's communistic principles by placing them under blockade would make them more stubborn and violent and would render impossible the relief of their 160,000,000 people. Rather, the noble and idealistic course we hear advocated is that we should shake hands, associate with them, and gradually make it possible to exert ourselves for them—this, it is said, is demanded in order to build a real spirit of humanity. However, practice in international affairs has so far not endorsed such idealism—the Chinese Eastern Railway negotiations came to a stand-still, land and air defenses on the frontier between Russia and Manchukuo were felt to be pressingly demanded, and China, our neighbor was made to feel surer of the cleverness of her policy of linking up with distant powers and spurning her neighbor powers—all of which were said to be unmistakable evidence by the hasty-tempered fascists, who began shouting that unless Japan hastened to secure some



favourable solution before Soviet Russia completed the second term of her five-year plan, Japan would inevitably be swept to destruction.

But no one sets fire to inflammable things and then pours oil on them. Soviet Russia seems to be aware that she as yet is unprepared to fight against Japan. However, some, impelled by domestic conditions, have uttered irresponsible, provocative words; some well-known European statesmen, feeling that their own countries are not at all concerned, criticize this nation, using very inciting language, apparently hoping to get advantage for their own sakes while the two nations are quarreling.

In such an international environment Japan cannot but be under tension. Yet, on the other hand, she seems to realize that she should not be too nervous. Though it seems there is nothing in particular about which she needs to worry, that does not mean that the present is like a spring day without a single cloud. However, the writer does not mean to say that the weather suddenly became cloudy in 1933. For since the Manchurian incident in 1931, the relationships between the United States and Japan, Russia and Japan, and China and Japan have all been hang-overs from the previous years, and in none of these have clearings of accounts been made. For example, though the Washington Conference held in 1921 is regarded as concluded, the representative nations, except the smaller countries, all feel more or less dissatisfaction regarding it. Japan, in particular, was not only forced to make concessions in her naval ratio, but compelled to relinquish her treaty with England, and, instead, was allowed participation in the Four Power Treaty—Japan, Great Britain, the United States, and France. These were Japan's diplomatic failures, but she resigned herself because of her lack in national power. Then came the London Conference of 1930. In this conference our representatives, of course, and the people as well, expected that the same failures would not be repeated. But the ratio based upon present naval strength, which was the

United States' basic proposal in the Washington Conference, was not adopted; Japan's demand was not allowed, and once more concessions had to be made. The spirit of dissatisfaction which broke out within the nation was one of the causes of the incident of May 15th, 1932.

At the close of the Sino-Japanese War the intervention of the three Powers caused Japan extreme mortification. The poem,

"Tho' the reeds impede our going,

Let us with patience keep on rowing"

composed by the Emperor Meiji, is said to have been inspired by this incident. Just as this dissatisfaction finally burst out in the Russo-Japanese War, so public opinion both here and abroad is concerned lest the second Washington Conference cause a similar outburst. Rumor has it that Japan may demand a higher ratio, and other rumors born in people's imaginations are being spread. However, whether they will prove to be true or not nobody knows.

But the increase of our population and the land scarcity give Japan the problem of a density greater than that of any other country of the world. When she tries to solve it by a policy of industrialization, she is embarrassed by the lack of raw materials; if she tries to solve it by maintaining a balance between imports and exports, she is confronted with boycotts of her goods and anti-Japanese attitudes, and high tariff walls make excess of imports inevitable. Because of such difficulties, it becomes natural for her to be envious of others, and finally to become indignant at them. Japan's area is 679,785 square kilometres, including Formosa, Korea, and Saghalien. Great Britain has sixty times this area, Russia thirty-two times, France eighteen times, and the United States fourteen and one-half times as much. These are all signally larger than Japan; but even the smaller nations, Denmark, Holland, and Belgium, whose area is just about the same as that of Japan, have with their colonies, more than three times the area of Japan; and though they find it impossible to develop their territories, still they shut



their doors tightly and refuse to share with others who are in distress. The Archbishop of Canterbury has exclaimed at the absurdity of it all, and Sir "Leo Chiozza Money" has argued that this want of balance is an un-failing cause of wars. Small wonder, then, that the people of Japan realize it poignantly!

Then, when Japan proceeds to exercise its special authority in Manchuria and Mongolia, an authority which was known and recognized by the whole world, China either denies the things based on the treaty, or places obstructions in Japan's way continually. After the Manchurian incident, when, on the principle of living and prospering together, the independence of Manchuria was realized at great sacrifice, the Powers showing no understanding or sympathy, treated Japan as aggressor. Japan, which has heretofore in its international relations observed the maxim, "Right makes might", has had regretfully to hear from them the slur, "Might makes right." The others were wilful, but clever: they made their preparations well, consuming what they wanted to use, and laying by what they wanted to keep. When we noticed it, it was already too late; and we discovered at the same time that we were too weak. There was naught to do but be patient. Ever remembering their rule that "Might makes right," at terrible cost, we were made to understand that the only way lay in waiting till our strength should be replenished.

Among the Japanese there are, of course, many who hold sound, constructive, peaceful ideas, who do not sympathize with the present Fascist movement; yet, at the same time, they by no means approve of the Powers' attributing to Japan the policy of "Might makes right." Hence, at the time of the Manchurian affair, the whole nation with the exception of the extreme Communists, supported the Government.

In such an international environment and with such nationalistic ideas we came to the end of 1933. So it may be stated that not a single thing has been settled,

and all must be carried over to the second Washington Conference in 1935. Probably until the countries of the world perceive the falsity of "Might makes right", and endeavor faithfully to adhere to the principle, "Right makes might", they will merely repeat the failures of the past. If this be true, then the crucial situations that Japan faces are these:

(1) The Second Washington Conference in 1935, and its results. While it is not clear whether Japan will demand parity or not, if Japan should not take the same stand as she did in the First Washington Conference and the London Conference, how would this be regarded by the Powers? Since without doubt Russia will be represented at the coming meeting, naturally the affair is bound to be more complicated. Again, if Manchukuo is not recognized and, if not being party to the Conference, Manchukuo should independently become possessed of a navy, will not the question of its connection with the determination of Japan's ratio be raised? And even though England and the United States have agreed to act in concert, what will be the outcome if France, Germany, and Italy, since their interests do not coincide, find it impossible to come to an agreement? The writer finds it impossible to be optimistic regarding the prospects of this Conference and believes the outcome is unpredictable.

(2) Premier Mussolini's proposal for the reformation of the League of Nations. If the reorganization of the League should, unexpectedly, be effected, and—leaving out of account the minor powers whose interests are not at stake—the major powers, Japan, England, America, France, Germany, Italy, and Soviet Russia, should bring the problems skillfully to a settlement, it would be extraordinary; but if they fail, when, for instance, with conditions as they are now in Europe, will the Franco-German and the Polish-German problems be settled? In 1919 the Treaty of Versailles was concluded, in the very room—the "Galerie des Glaces"—in which, only forty-eight



years previously, the German Empire passed out of existence, France was humbled, and the German Emperor was crowned. So, again has emerged the question of Alsace-Lorraine, which reverted to French possession. Hitler, in a radio broadcast, has declared that if, instead of settling the question of the Saar Valley by referendum in 1935, this region be immediately returned to Germany, then Alsace-Lorraine might remain a part of France; and thus peace might prevail forever between France and Germany. But, apparently, France regards this as a lie and pays no attention to it. Furthermore, it is reported that between Germany and Poland, all the matters in dispute have been adjusted peacefully, but so long as Germany's demand for the return of Danzig, Posen, and Silesia remains rejected, it is difficult to believe the report that on November 16, a treaty between Germany and Poland was signed. Moreover, scrutinizing the relations between other European powers, particularly between Soviet Russia and Italy, the present condition appears threatening and a second great European war is not unlikely. If it should occur, its reverberations would again shake the world.

(3) Finally, there are our uncertain relations with Eastern Soviet Russia. Here, again, it must be noted that the Soviet authorities are compelled to focus their attention upon domestic, rather than foreign, conditions and for purposes of propaganda exaggerate the facts. For example, when a little communist disturbance in a corner of China takes place, the whole of China is being sovietized; or the 15th of May incident in Japan or that of the 16th of April, or some incident in Afghanistan or in Persia, is magnified to prove that all Asia is falling into the hands of Communists; or, in order to control and deceive the people, they say Japan must be dealt a blow. Such is the state of affairs within Soviet Russia, and so long as Japan remains composed all will be well; but just as Lenin once rantingly declared that in order to sovietize one-third of the world it would be quite all

right to kill the other two-thirds, so they mean to propagandize not only by press and speech but, in the end, by combined strength and oppression. Hence, the two Five-year Plans cannot be regarded merely as industrialization for the welfare of the Russian people. When the first Five-year Plan was launched, many outside of Russia ridiculed it and expected its failure. For they regarded a collapse of the Soviet's finances as sooner or later inevitable. For example, the paper rouble, outside of Russia, is worth only six or seven sen, while within Russia the official value is arbitrarily set at ¥1.06. Exchanges of other currencies are all managed in this way, the scheme being to absorb as much gold as possible from foreigners. In the Soviet-Japanese Fisheries Treaty the value of the rouble was set at  $32\frac{1}{2}$  sen, while for domestic use the chervonetz unit was made equal to ten pre-war roubles. Again, for the purchase of expensive machinery, etc., from abroad, a series of inconvertible rouble notes was issued in vast quantities and was soon worth no more than waste paper. All internal payments had to be made in this money, while gold payments to foreign countries were made by resort to dumping.

That such injustice and absurdity would soon end in bankruptcy could be understood by anyone who knew only elementary finance. However, this result has not actually taken place. The total capital required for the Five-year Plan was 126,900,000,000 gold roubles and the period was to have been completed by 1932. A total of 550,000 kilowatts of electric power was to be produced; 15,760,000 men were to be employed, with none jobless in the country; the total income of the people was to be 49,700,000,000 gold roubles; production in industries, 43,200,000,000; in agriculture, 25,800,000,000; and total railway transportation, 162,700,000 metric tons. Apparently the totals actually reached were only fractions of the above figures; but it must be recognized that the Second Five-year Plan is being prosecuted with great



energy. At the same time, we cannot but admit that we are witnessing the spectacle of an outlandish financial policy operating with no sign of a collapse.

Granting that the Soviet leaders' high-sounding words are illogical, and that the Five-year Plan may require ten, or even twenty years for its completion, in the event of this repletion of their national power in a land of unlimited natural resources,—supposing that they do not adopt ways and means for sovietizing the whole world,—will Manchukuo, whose territory is contiguous to Soviet Russia for a thousand miles, be able to go peacefully on? Will Japan, just beyond Manchukuo, with its population increasing at the rate of over 1,000,000 a year,—Russia's hypothetical land-and-air enemy—will Japan have any security? Can peace be maintained in the Far East? Is not the crisis which the people of Japan and Manchukuo would like to forget but cannot, actually developing?

In short, the powers, still suffering from the effects of the Great War, if unable to secure agreement in the Second Washington Conference, will possibly do no more than retire from the Conference, but it is unthinkable that they will again take the devilish and insane step of going to war. Neither in Europe nor in the Far East will the powers lightly take any ill-advised action. They will at least exhaust every method of diplomacy to reach a peaceful conclusion. But until humanity accepts absolutely the teaching of Jesus,—“Put up again thy sword into its place: for all they that take the sword shall perish with the sword”,—true peace will not be achieved.





## Chapter II

# JAPAN'S POSITION IN THE WORLD OF COMMERCE AND TRADE

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*S. Harada*

### 1. A Survey of Japan's Foreign Trade in 1933

Amid the world-wide economic depression and the whirlpool of unemployed workers, Japan witnessed a remarkable improvement of her foreign trade last year and consequently many branches of her industry were restored to a marked extent.

Statistically viewed, the aggregate amount of Japan's foreign trade (including Korea and Formosa) during 1933 was reported at 3,948,549,000 yen, of which exports account for 1,931,485,000 yen. This is an increase of 24.5 per cent both in imports and exports as compared with the figures of 1932, but this increase should not be taken at face value, for during 1933 the price level of export commodities rose by about 15 per cent and import commodities rose by approximately 22 per cent. So if we take into our consideration these changes, the development of foreign trade is not so remarkable as it appears in the value statistics. We must admit, however, that it is an undisputable fact that Japan achieved great progress in her foreign trade last year.

### 2. World Reaction Against Japan's Expansion of Export Trade

Every country is concerned about the problem of developing her export trade, for it is a most effective means of restoring the prosperity and alleviating the unemploy-

ment problem. But the present world economic conditions give no hope of this, because the purchasing power of the world is still far below the normal, while undeveloped countries, once importers of finished goods, are gradually shifting to becoming exporting countries. Thus, there is very little hope of cultivating new markets immediately.

Under such economic conditions of the world, foreign trade stability of any country can be conserved chiefly by maintaining the present ratios of the world trade. Therefore, the development of Japan's export trade amid the world slump has been considered to mean a shrinkage of oversea markets of other countries. The shock they felt was so great that they began to attack Japan by alleging that she was gaining the trade by means of "dumping" or "unfair competition." These criticisms were easily accepted by the people of competing countries since the rising tide of nationalism, the offspring of the world chaos, had been effective to form anti-foreign feeling among people of the world. Such national feeling against Japanese articles served as encouraging stimuli to the governments of those countries suffering from Japanese competition to adopt self protective means which are also the by-product of the word slump. As the result of this, many countries began to resort to increased tariffs, import prohibition, quota system, in order to limit the volume of imports. At present Japan seems to be the center of the world cross fire, and unless she has the wisdom and courage to break through this difficulty and unless there is a guarantee of the continuation of favorable economic conditions in the field of production, it is believed that very soon Japan will be standing on the verge of economic peril.

We are concerned, therefore, to inquire whether Japan's expansion of her export trade is due to unfair competition or whether her favorable economic conditions on production warrant continuity; and furthermore, we are interested to know whether Japan is so wicked that she will not cooperate with other countries for the peace of



world commerce and trade. The following few pages are intended to analyse and answer these questions.

### **3. Reasons for the Development of Japan's Export Trade**

The allegation that Japan gained her foreign trade by means of "unfair competition" sounds plausible if one arrives at conclusions from only superficial observation, but an analysis of facts will, I believe, lead us to a different interpretation, and show that such a criticism is not fair.

Among many reasons in accounting for favorable conditions of Japan's export trade, probably it is fair to mention first the fall of the yen in the exchange market. Manchurian affairs in 1931 and the severe criticism directed against Japan in and out of the League of Nations worked together with the general economic depression to cause the fall of the value of the yen to an unreasonably low level. The average rate of telegraphic transfer on New York in 1928 was \$46.5. With the resumption of the gold standard in 1930 it rose to near par, or \$49.375; but again with the adoption of gold embargo it fell to \$43.32 in December 1931 and to \$20.64 in 1932 and to \$20 in February 1933. Toward the latter half of 1933 the yen value appreciated on account of the monetary policy of the United States and the rate stood at an average of \$30.25 in December 1933.

There is no question that the depreciation of the yen in the international money market favored Japan's export trade. But not only that, the low cost of production also ought to be mentioned. We cannot go into detail here in the analysis of the cost of production; but for our present purpose it will be sufficient to mention that, other things being equal, wages and the productivity of workers are two main factors affecting the cost of production.

Money wages in Japan are much lower than those paid by Western industrialized countries, and this is why even a close student of Japanese life and people often mistakenly concludes that the standard of living of Japanese wor-

kers is exceedingly low. But the real measure of the standard of living is the real income of workers, or, in other words the purchasing power of wages.

The mode of living of Japanese people, especially of the working class, is essentially different from that of Western people. Japanese workers live mostly on home products. They eat rice, wear kimonos, walk on wooden clogs, live in houses of straw mats and paper screens. The climate, the nature of products, the influence of neighboring countries, all worked together to develop this mode of living. Although changes are taking place they are not so great as to affect economically the consumption of home products. Recent experience shows that the price level was not affected proportionally with the fluctuation of the exchange rate. And it was especially fortunate for the working class that the price level of home products consumed exclusively or largely at home was affected very little.

The following table will help to show the relationship between retail prices, and wages as well as the fluctuation of the exchange rate.

Year	Retail price	Actual earning of workers	Exchange rate T.T. on N.Y.
1928 .....	100.0	100.0	100.0
1929 .....	98.3	98.5	99.2
1930 .....	94.2	93.6	106.2
1931, Jan-June .....	75.0	87.5	106.2
July-Dec. ....	72.2	84.3	103.6
1932, Jan-June .....	73.9	83.7	70.8
July-Dec. ....	75.0	83.4	50.1
1933, Jan-June .....	78.8	81.4	47.8
July-Dec. ....	79.8	80.2	60.8
1928=100			

The above index numbers were compiled from the figures published by the Bank of Japan and the Tokyo Chamber of Commerce and Industry.

As will be seen from the table above, the retail price



fell by about 21 per cent from the level of 1928, while the fall of actual earnings of workers was only about 19 per cent. These statistical observations substantiate the statement that the increase of exports was not due essentially to low wages or the exploitation of workers. In fact, the purchasing power of the working class remained intact. On the other hand, the rate of exchange fell to just one-half in the latter half of 1932, or during two years including 1932 and 1933 it was a fall of about 43 per cent. From these facts we can safely conclude that the increase of Japan's export trade during 1933 was mainly due to the fall of exchange rate of the Japanese yen.

The fall of the value of the yen has indeed strengthened Japan's competitive power in international markets, but at the same time we cannot ignore the fact that Japan had a formidable weapon, that is the lower cost of production attained by the tremendous increase of the productivity of workers. The industrialization of Japan belongs to the last fifty years, and she has been able to adopt the best that early advanced countries could offer after their experiments. Thus, as is often quoted, cotton mills in Japan are far better equipped than those of Lancaster, and here is a cause of Japan's competitive strength in foreign markets. The rationalization movement since 1930 helped Japanese industries in the field of technical improvement, and the reorganization of industries helped to cope with the new development in the world competitive markets.

Furthermore, in accounting for the increase of the productivity of the working class we cannot ignore the spread of education. The full benefit of the acceleration of the speed of modern machinery depends upon the adaptability of operatives, and it in turn depends on their mental alertness. The educational system in Japan is so thoroughly worked out that at least 90 per cent of the workers, both men and women, are those who have completed elementary school and an increasing number of young men and women who have finished a part or all of the high school

course, are entering the working class. Intelligence plus education enable workers to handle the highly complex and speedy machinery of the modern age.

The foregoing analysis shows that the competitive strength of Japanese industries comes not from the alleged "unfair competition" but rather from the depreciation of the yen and the lower cost of production due to the increase of the productivity of workers and the lower cost of living.

#### **4. Dependency of Japan's Economic Life On Foreign Trade**

Without going into a detailed discussion it will be clearly seen that the economic life of Japan is greatly affected by the activity of her export trade, if one only understands that natural resources in Japan are so niggardly provided that the development of her industry cannot be achieved without depending on the importation of raw materials. Especially does she need to import fuels, including coal and oil; iron and steel; and raw cotton, wool, and flax. In 1932 seventy-two per cent of the total imports amounting to 1,431,000,000 yen belonged to raw materials and finished and half finished products to be used as materials for manufacturing industries. Furthermore, one cannot be blind to the fact that the prosperity of Japan's industries (excepting a few small industries, the products of which are consumed exclusively in the home market) depends on the activity of her export trade. Not only raw silk, cotton yarn, and cotton cloth, but also other branches of industries live by exporting a large per cent of their products, and the majority of the working class population are fed in these industries. If one admits that wages constitute a large per cent of the purchasing power of a nation, one must conclude that the success or the failure of her export trade determines the future of her industries.

The dependency of Japan's economic life on her foreign



trade is further supported in considering the population problem in Japan. The annual increase of the population in Japan is approximately one million, and a conservative estimate is that during the next 25 years Japan will add 15,000,000 souls to her already densely populated area. Unless the spirit of nationalism which is so strong throughout the world today subsides and the principle of free immigration is adopted, Japan cannot solve her population problem by means of emigration. The only hope she can entertain is to export labor by converting it into merchandise. In other words, industrialization alone is supposed to be an effective means of solving the problem. Considering Japan's export trade in the light of her population problem we cannot help but assert that Japan seems to be destined to carry her merchandise to the four corners of the world, or else there is waiting starvation for the millions, and national decadence. The analysis of the economic structure of Japan indicates that the success or the failure of her export trade means the life or death of Japan, so that she has the right to claim a share of the world trade and she must resort to the economic policy of pushing onward her export trade amid severe international competition, trade barriers, and even through blockades.

### 5. The Future

It is almost impossible to forecast the trend of Japan's foreign trade in future when the world is passing through such an abnormal state in the field of politics and economics. But so far as we can judge from the world economic conditions and policies in connection with the foreign trade of Japan we cannot entertain such an optimistic view as is so widely held.

Favorable factors to be taken into consideration in appreciating the future trend of Japan's foreign trade are:—

(a) The economic recovery of the United States. The United States is by far the most important country for

Japan since she shares 25 per cent of Japan's total exports, while 31 per cent of her imports come from the United States. The economic recovery now going on through the N. R. A. movement and the new monetary policy will certainly give a stimulating effect in favor of Japan's export trade.

(b) Enlarged market. The world-wide attack on Japanese goods as being too cheap, due to "dumping" or desperate utterances of "impossibility of competing", or "the low cost of production due to the exploitation of the laboring class", etc. have all been the most effective advertisements of Japanese goods abroad, especially to certain countries where the import of Japanese goods was carried on through foreign intermediators. For example, importers in many African markets have been buying Japanese goods through British and French houses; the markets in the South Sea Islands, through Chinese merchants; and South American countries, through American, German, and British business houses. Of late these importers found it more profitable to trade directly with Japan, and once the trade connection is established it is not difficult to develop the market if one can offer articles of real value.

(c) Continuity of lower cost of production. There is no sign at present of a relative decrease of the productivity of Japanese workers in international comparison. On the other hand, we cannot see any indication of a drastic rise of the wage rate for the immediate future. The stability of wages depends upon the supply and demand of the working class as well as on the cost of living. Under the world economic conditions at present and the incessant installment of labor saving devices, there is almost no hope of an increase in the demand for laborers to effect an appreciable rise of wages. The Japanese working class, with the overflowing population and the migration of the peasant population to industrial towns and cities, always faces the pressure of falling wages. What will be the future of the cost of living? There is every indication

that the low price of rice, the main food of the Japanese people, will continue; and, perhaps, under normal conditions it will never rise to such an extent as to menace the cost of living of the working class. Other articles consumed by workers are mostly home products, and they will not be affected much by the fluctuation of the exchange rate. So it seems that unless a drastic inflation policy is resorted to by the government, the cost of living will not rise to necessitate a revision of the wage rate.

The factors mentioned above brighten the future of Japanese export trade; but this is not without discouraging elements, the chief of which are the appreciation of the yen in the international market and also the ever widening application of measures to check the importation of Japanese goods on the part of many important countries abroad.

The appreciation of the yen value means an unfavorable effect on the Japanese export trade just as the depreciation of the yen greatly stimulated the export trade. In 1933 we noticed that many countries, especially the United States, adopted the economic policy of achieving a higher price level as a means of restoring prosperity. In order to attain this end they resorted to the policy of depreciating their monetary standards. For instance, since the abandonment of the gold standard in April, 1933, the United States succeeded in depreciating the dollar value in terms of pound sterling by almost 43 per cent by the end of the same year; and the American-Japanese exchange rate rose from \$20.70 (average) in January and \$ 21.19 in March 1933 to \$27.98 in July and \$30 in December of the same year. This is a rise of about fifty per cent during one year. This actually means to foreign buyers an increase of Japanese commodities by fifty per cent, so that if other things remain equal it must certainly affect unfavorably the export trade of Japan.

Trade barriers such as raising tariffs and the adoption of the import quota system are other features which darken the future of Japan's export trade. Undoubtedly the adop-



tion of such measures are the result of a desperate effort to protect home industries and also to balance the international trade in the face of a huge amount of shortage in the national budget. Therefore, it need not be interpreted that Japan alone suffers from these trade barriers. Any country would have had the same unfortunate experience had she followed the same course as Japan did. The development of Japanese export trade has been so outstanding that the attention of the world has been directed chiefly to this country, and the "menace of Japan" has been imprinted in the minds of people of the competing countries.

## 6. Conclusion

In the foregoing brief analysis we have tried to present the factors, both bright and dark, regarding the future of Japan's position in the world's commerce and trade. We are not concerned here whether the conclusion is optimistic or the reverse.

Extreme measures of trade barriers, absolute prohibition of import, or the block economics which disregards the interest of other countries are surely destined to collapse or to be displaced by more rational means of world co-operation, or else they are sure to lead to destructive war.

Every nation, black or white, yellow or brown, each and all, must strive to live; and in order to keep up the national life each must sell a portion of its products abroad, for industries under a Capitalistic State are built on an international basis. Fortunately, the world seems moving to recognize the principles of give and take. No country can press the weaker nation on the principle of free competition. The foreign trade policy of the world is shifting to sell a certain quantity based on the volume of import. Although it is not from choice but rather the result of necessity, it points to a solution of the most difficult problem of international affairs. The trade treaty recently concluded between Japan and India is based on this principle. The trade negotiation conducted

by British and Japanese cotton mills and artificial silk manufacturers was also planned on a recognition of the same principle. Even if in these two cases this principle seems to fail in application, yet it does not deny that the principle of give and take in international trade is deeply and widely getting rooted. Judging from the trend of thought in international trade we can conclude that no matter how much lower the cost of production of Japanese products should be, she cannot monopolize the world market as it is supposed that she has been trying to do. Considered from the standpoint of economic principle, it is a simple fact that in the final analysis, unless Japan cultivates the purchasing power of the importers, she cannot continue to be an exporting country to the same extent as she has been in the past year or two.

The world is being forced to adopt, whether we like it or not, the Christian principle of the full recognition of the interests of others. Or, if we apply this to international affairs, we are bound to observe and help to promote international solidarity. The only means to live is to find a way of cooperation and not to follow cut-throat competition.





### Chapter III

## THE RELATION OF CHRISTIANITY TO BUSINESS AND INDUSTRY IN JAPAN

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*Motoo Sakata*

Up to some sixty years ago Japan was organized under the feudal system, and for several centuries the people had been divided into four classes. First came the Samurai, who were occupied with political and military affairs. Below them came the farmers who raised the rice and other crops which served to feed the Samurai. The third class included all those engaged in manufacturing, building of houses and bridges, etc.—the artisan class. Last of all and lowest were the business men whose occupation was the distribution of the products of the farmer and the artisan classes. The four groups were entirely distinct and there was but little passing from one to another.

There is no doubt about the fact that the ruling class, the Samurai, strove to maintain this system because they wished to hold on to their own position of authority; but their main aim was the maintenance of peace and order among the whole people. They acted somewhat in the same capacity as the father of a family. These men were also deemed more noble than the others because they were more ready to give up their lives for their country when called upon to do so. They despised industry and commerce as the motive of these activities was financial gain and they placed the members of these two classes below the farmers.

Again, in order to prevent persons from passing from one class to another and to make the position of the Samurai more secure, whenever any member of the two lower classes, who were called 'Townspeople' as a sort

of contemptuous epithet, succeeded in amassing a fortune such as would enable him to live in luxury, he was exiled and his property was confiscated. Under such conditions it is easy to see that men engaged in industry and commerce would lose all progressive spirit and manly enterprise and would become slack and dispirited, nor dare we blame them for doing so. When Viscount Shibusawa founded a bank and became the head of it himself, people were very much surprised that a Samurai should do such a thing, for it meant entering the commercial world. And this was but a short sixty years ago.

After the Restoration at the beginning of the Meiji Era, the government proclaimed the equality of all the four classes, thus doing away with the whole system. But the force of tradition caused the majority of the most promising young men to enter political life or to choose a military career. The new technical and commercial colleges established by the government had so few applicants for admission that they were as easy to count as the stars just before dawn. But men like Yukichi Fukuzawa and Jō Niishima, who had gone abroad either secretly or by permission during the latter part of the Tokugawa period when the country was closed to foreign intercourse, now returned and founded private schools.

In these schools new ideals of business were taught and there also appeared a new spirit of education in which character was placed first. So, on the one hand, the people were made more sensible of the superiority of Western culture, and, on the other hand, they began to see more clearly the weaknesses of their own culture. Patriotic young men, when they saw strong political leaders themselves engaging in business, felt inspired to do the same and sought the requisite knowledge for the purpose. This came about thirty years after the Restoration and the leaders of the commercial world today are men who received their education in this way, together with a lesser number who had especial genius for business.

During the Meiji Era (1867—1912) most of the men

engaged in industry and commerce had once been members of the classes which, in the days of the feudal system had been under restraint, or were younger brothers or the children of such men, and their morality was that of obsequiousness and self-abasement. But when money, which had been so despised, became all-powerful because of the new ideas from the West and when at the same time the limitations which had kept the merchant and the artisan from amassing wealth were removed and he could live in luxury, men who cared but little how they got their wealth became common, and because of this the dishonesty of Japanese merchants became known even abroad, much to our regret.

Near the close of that era, however, men who had received the kind of education described above began to enter commercial life. At the same time, the fact that "Honesty is the best policy" began to be more generally recognized. The evils of the completely materialistic education of that era began to become apparent in many ways, and the people in general began to recognize them for themselves. Today one can find no particular difference between the general standard of commercial morality of the Japanese business man and that of the same class of men in the most progressive countries of the West. The fact that Japanese goods have been rapidly finding new markets in all parts of the world, because of the development of scientific methods and more logical business management, is proof of the improvement of the moral standards of Japanese business men.

In addition to what has been said above, in another way, Christianity exercised a very strong influence upon Japanese ideals during the first ten years of this century. During that period the brightest students in the schools of higher grade were many of them connected with the churches. Today these men are statesmen, educators, and business men, occupying positions of great influence in their respective spheres. Many of them are not active members of any church, of course, but their moral out-



look is distinctly Christian.

Moreover, even though the number of Christians in the country is comparatively very small, it is an undeniable fact that Christian ideals have affected the minds of the people to a far greater extent than have those of any other religion. From this fact, too, we may see that the contribution of Christianity to the task of elevating the commercial morality of this country has been a very considerable one. One example of this is the use of the words "Service" and "Gospel" among business men. Also, beyond all question the way in which some business men have exemplified the "Golden Rule" in their lives is further proof of the same.

In the Japan Year Book for 1933 there are ninety-nine men listed as factory owners who are Christians. But as this list includes only those who answered the inquiries sent to them, we may easily imagine that the real number is far in excess of this, perhaps double or more.

Again, the number of persons engaged in business is far greater than those in manufacturing and the number of Christians among business men of the first rank is by no means small, a matter which gives us great satisfaction. Examples of this are Fumi Ishikawa, proprietor of the magazine 'Shufu no Tomo' (The House-wife's Friend), which has the largest circulation in Japan; Tomijiro Kobayashi of Lion Tooth Powder fame; and Sadae Takagi of the advertising business. Many others could be named if we had the time and space.

There is one particular example of this kind of business man which deserves special mention because of the peculiar features of this man's work. This is the head of the Gunze Raw Silk Co., Mr. Tsurujiro Hatano, an earnest Christian. He organized this company in 1895 with a capital of some ¥100,000, and today it stands at more than ¥20,000,000. The business of the firm is the conversion of the cocoons into raw silk, and their relation to the farmers who produce the cocoons is one of complete mutual confidence.

In the past it has been the custom for brokers to buy the cocoons from the farmers at the lowest possible price and sell them to the factories for all that they could squeeze out of the purchaser. The Gunze Silk Co., however, went directly to the farmer, furnished him with the best silk-worm eggs, taught him better methods of raising the worms, and then bought the fine cocoons which he raised at high prices. Then, from these cocoons the company produced the very finest of raw silk, known as such throughout the markets of the world. Besides this, since the stock is held by the employees it has the largest number of stockholders of any company in Japan.

Another special feature of this firm is the appointment of "inspectors" who have power to call even the head of the company to account if he deviates from the real purpose of the organization, which is the establishment of the Kingdom of God. The head of this part of the work is the Rev. S. Kawai, and it may safely be said that this company can hardly be matched anywhere, even in the so-called Christian countries.

Other examples of business run on Christian lines are the magazine 'Fujin no Tomo' (The Woman's Friend) and the Omi Mission (Recently re-named the 'Omi Brotherhood'). Mr. and Mrs. Hani, who control the former, publish Christian teaching boldly and clearly, but in spite of this their magazine has thousands of readers. With the proceeds of this work they carry on a woman's college which sends out many well-trained young women into society every year. The Omi Brotherhood, headed by Dr. W. M. Vories,—carries on work in architecture, importing, and the sale of a certain kind of medicine. Their profits are more than with ¥100,000 per year, with which they carry on evangelistic, educational, and medical work in the province of Omi. This work is very well known, so there is no need to go into further detail here.

Thus Christianity has had no small share in the task of raising the standard of commercial morality in Japan. It has also had a very strong influence upon the question

of labor and capital because of its very eminently fair and impartial attitude. The leaders of the first labor movements, which arose early in this century were almost all Christians. Bunji Suzuji, Mabu, Akazawa, and Sugiyama are examples of this. Kagawa worked with this group some ten years ago and was arrested for his participation in some of the movements. The first labor union in Japan, the "Yu Ai Kai", had its offices in the Unitarian Hall in Tokyo.

These leaders, inspired by humanitarian motives, stood between the capitalists and the workmen, urging them to work together and calling upon the capitalists to reconsider their former attitude and to improve the condition of their workers. The strong start given to the labor movement by these men no doubt caused the employers to accord much better treatment to their employees than they had ever done before.

At the present time the matter of village and country, as well as factory, evangelism is attracting the attention of all branches of the Christian Church and some have already begun such work. Since 1932 several meetings of factory owners have been held in Tokyo and Osaka under the auspices of the National Christian Council. At a meeting of this kind held in Osaka on May 18, 1933, a number of non-Christian factory owners were present and joined in the discussion of ways and means of improving the condition of factory operatives. Moreover, at the present time young men's associations and educational societies are being organized in many places and the question of raising the standard of living of factory employees is being carefully considered.

One great difficulty which these movements have to face is the lack of proper leaders, and they are turning to Christianity for help in this line. We are anxious to accede to their requests, of course, but we are even more anxious to fill the hearts of the men in control with real parental love for their employees. In order to do this, the men who manage these factories must set up Christ



as the real head of their business as the Gunze Silk Co. and the Omi Brotherhood do. And if a larger number of Christian business men would do the same and thus show forth their faith in their lives, the standard of commercial morality in Japan would be very considerably raised.

At any rate, when we consider the fact that 100,000 copies of the biography of John Wanamaker were sold in Japan and that Arthur Nash's "The Golden Rule in Business" is also very popular, we can see that there is a code of commercial morality arising in this country comparable to that of the Bushido of the past. Christian business men are more and more recognizing their responsibility. For some ten years past there have been organizations of Christian business men in both Tokyo and Osaka, men banded together for mutual help and inspiration. They have now about one hundred members each and it is to be hoped that similar groups will be formed in all of our larger centers, for this is certainly the best way to obtain united action for this mutual help and inspiration.

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## Chapter IV

# A SURVEY OF THE THOUGHT MOVEMENT IN JAPAN IN 1933

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*Teijiro Sugiura*

Great currents of thought do not begin and end in one year, so it is impossible to make a survey of the year 1933 by itself. The radicals of the so-called May 15th affair of 1932 were not brought to trial until July and August of this year, after a whole year's preliminary examination. The speeches made at the court at this time, both by the accused and their prosecutor, caused a great sensation throughout the nation, especially when accompanied by the announcement of the 'Shimpeitai affair', which was apparently connected with it. There were many conversions during the year among the communists who were arrested in previous years and who are now serving their sentences in prison, so that the 'intelligentsia' class of the communist party was broken up, and the course of its thought current seems to have undergone an acute change. Likewise the 'rightists' do not seem to have made as much progress as might have been expected from their movements last year. As to what will be the outcome of these matters, only the future can tell.

### Nationalism

With the Manchurian incident as its impelling force, and the critical circumstances of the nation's affairs at home and abroad as its background, nationalism now appeared on the stage of the nation's life. During the long economic depression the poverty of the peasants and the labourers reached its climax, while the petty merchant and the tradesman consumed all their savings. The evils



of party politics in the national and municipal governments having been exposed, the pressure of the nationwide panic condition fostered ideas of anti-party government, which the Manchurian incident but served to augment. Thus the patriotic movement developed speedily in every stratum of the nation, and ultranationalistic groups, once looked upon as sets of roughnecks, became active and began to carry great weight, while the existing political parties seemed doomed, and many communists and social democrats were converted. Thus was introduced the fascist mood of 1932.

The proletarian camp, which formerly, by virtue of its internationalism based on Marxism, opposed all wars of imperialism, in facing the new national crisis had to recognize the objective state of things and to liquidate its earlier guiding principles. The nationalist camp, on the other hand, was greatly reinforced by many converts from the proletarian fold, and made great strides, casting away its previous idealistic attitude and entering into more practical expression.

It was under such circumstances that the *Ketsumeidan* (Blood Covenant Band) affair broke out in 1932 and Premier Hamaguchi was assassinated, followed by the assassinations of Inoue and Dan. This movement reached its climax in the 'May 15th affair.' After Premier Inukai's assassination, the coalition cabinet of Admiral Saito was organized, and the extraordinary session of the Diet was convoked, followed by a reaction to the inflationist policy, and the recognition of Manchukuo. As a result of the coordination of these objective factors the hurricane-like movement of nationalism gradually subsided, and police activities against dangerous elements ushered in a period of quiet liquidation.

### The May 15th Affair

On the evening of May 15th, 1932, ominous happenings took place in the capital, which startled the nation and eventually led to a change in government. On that night

there occurred the assassination of Premier Inukai at his official residence, the assaults on the Metropolitan Police Office, the Headquarters of the Seiyukai Party, the residence of the Lord Keeper of the Privy Seal, and the Bank of Japan, the attack on the city transformer stations of the Tokyo Electric Light Co., the handgrenading of the Mitsubishi Bank, and the shooting of Lieut. O. Nishida. The event was so serious in character that the authorities at once suppressed all newspaper publication of the details of the affair. There began in secrecy an investigation of the whole nation by the Army, the Navy, and the Department of Justice. As a result it was found that many were implicated in the affair besides those who went into direct action. The preliminary examination of civilians was ended on May 12, 1933, and the Army and Navy Courts having also finished their inquiries, the entire affair was made public on May 17th. Those prosecuted were ten officers in the Navy, eleven cadets in the Army, and twenty-two civilians.

According to the confessions of the accused the following were the motives and aims which prompted the radical actions. Political, diplomatic, economic, educational, and military affairs in the nation were at a standstill, and the spirit of the people had deteriorated to the extreme. Unless a great change took place, the fall of the Empire was sure to come. They said the cause of it all is the fact that the political parties, the plutocrats, and the privileged classes consider nothing but their own private interests, taking no thought for national defence, nor for the welfare of the people in general. The root of all this trouble must be cut out and the real Japan re-established.

To start the movement for national reform Akira Inoue, a leading spirit, and a group of his followers, planned to assassinate certain prominent men in politics, public finance, and among the privileged classes, all at once on the national holiday, Feb. 11th, or Kigensetsu. Army and naval men were invited to join in the affair, but the Shanghai affair prevented their complicity. Thereupon

Inoue decided to depend entirely on civilian help and organized the 'Blood Covenant Band,' each one of which was held responsible for one assassination. In this way Junnosuke Inoue, the Minister of Finance, was killed on February 9th, and Baron Dan of the Mitsui concern on March 5th. Soon afterward, 15 members of the Band were arrested and Inoue's terrible plot was frustrated.

Previous to this, on January 22nd, R. Tachibana, Headmaster of the Aigō School, had delivered a lecture at Tsuchiura, describing the dire, poverty-stricken state of the rural districts, and pressing the urgent need for national reform. Among the audience were two naval sublieutenants, Koga and Nakamura, who met Tachibana and afterward became close companions in the common plan for reform. The naval officers, however, thought the 'one man one kill' system was too slow and ineffective. Their method was to act simultaneously and *en masse*, and thus, by disturbing the peace and order of the metropolis, to create a state of terror which would cause the city to be placed under martial law.

When Shumei Ōkawa, the President of the Jimmu Kwai, was told of these plans, he expressed his entire approval and presented the conspirators with five modern pistols, a hundred odd rounds of bullets, and six thousand yen to help further their activities. Others also offered pistols and rounds of ammunition. According to the matured plan, the naval officers were to form the main force, assisted by the army cadets, who were to take the life of the Premier, while the civilians were to destroy the transformer stations and thus throw the metropolis into darkness and confusion.

### The Public Trial

The activities of the rightists had quieted down somewhat, and the continuation of relief works for the unemployed, together with the government manipulation of the rice market to keep up prices, had calmed down the grievous appeals of the farmers for relief, when the public



trial of the May 15th Affair again generated an ominous atmosphere of uneasiness among the public.

The speeches of the accused at the court were made public from day to day in the newspapers of the country, and gained nation-wide approval. They contained bitter attacks on the politicians and capitalists; they expressed great dissatisfaction with the foreign policy of the Government; and they brought to light the extremely impoverished condition of the rural communities.

At the same time nationalist patriotic bodies became very active in securing petitions for the mitigation of penalties on the accused. In fact petitions were sent up by 100,000 persons, and, despite the pressure of the authorities against it, the plea for mitigation grew to a sort of nation-wide movement.

The first hearing was by the Army Court Martial on July 25th. On that day Cadet Goto, speaking representatively, said that the soldiers had always been taught that it was their duty to stand up and defend the nation in time of need, and that they were therefore always ready to sacrifice themselves for the restoration of the country. The sincerity and unselfishness of his motive, the fire of conviction on his lips, and the manliness of his attitude greatly moved the whole court. This effect was repeated during each of the succeeding days of the hearing, when the other cadets, in their defense, attacked corrupt party politics, depraved politicians and capitalists, and the indifference of the privileged classes. The reports of this trial during a whole month so aroused the nation that a tide of sympathy for the accused swept over the land. The procurator had demanded eight years of confinement as a penalty on each of the 11 cadets, but the Court shortened the term to four years by its judgment on September 20th.

The Naval Court Martial was held at Yokosuka, when the naval officers were tried for the part they had taken in the May 15th Affair. The trial revealed the ideas rooted among the young officers in the navy. They made

effective use of the argument that Japan was in a state of crisis and that therefore the demonstration of the officers was warranted. The accused spoke with fervor and conviction equal to that of the Army cadets. They likewise attacked the corruption of the political parties, the capitalists, and the privileged classes. They dwelt on the impoverishment of the rural communities. They brought up the question of the London Naval Conference and its relation to the infringement of the Imperial prerogative of supreme command.

The procurator demanded capital punishment for three of the accused and varying periods of imprisonment for others. This aroused a storm of opposition among the younger and middle-aged officers of the whole country. Particular objection was raised against the prosecutor's argument about the London Conference and the question of supreme command. The decision of the Court was given on November 10th, whereby all the officers were sentenced to terms of imprisonment, ranging from 15 years to one year with probation.

The public trial of the civilians implicated in the May 15th Affair is still going on, but is expected to end this spring.

### **The Shimpeitai Affair**

The Shimpeitai (Divine Soldiers Brigade) affair is another terrorizing movement which was made known to the public during the summer of 1933, during the progress of the trial of the May 15th Affair in the courts. While the extent and purpose of this new conspiracy are not known, it seems to differ from the plans of the previous plot in that capitalists were involved in the furnishing of funds, hoping to gain a large profit in the wake of the commotion in the stock market which was expected as a result of the uprising of the Divine Soldiers.

The Brigade seems to have had no connection with the military in active service, as the leaders so far apprehended are all civilians belonging to the extreme 'right.'

They were about to recruit comrades all over the country when suddenly, on July 10th, 49 of their representative men were arrested, 14 being added to the number later. The movement therefore has not made any considerable progress thus far. In that plans were made to assassinate Premier Saito, Asamu Nishida and others, the plot appears to have had some connection with the Blood Covenant Band and the May 15th Affair.

A widespread police raid is expected to take place early in 1934 with a view to exterminating the Brigade. On July 11th, when the Brigade was to have gone into action, an unknown aeroplane appeared over the Marunouchi district about 11 A.M., circling above the roof of the Premier's residence and flying later in the direction of Shinagawa Bay. None of the Divine Soldiers in custody seemed to know anything about this flight, which would seem to indicate that another embryo plot of terrorism was hatching. As yet the extent of the Shimpeitai affair is unknown, and will be so until the results of the secret examination are made public in the coming year.

### Proletarians Shaken

The social fascism, which opposed the military fascism directing the nation's policies, is now in disorder as its influential body, the Japan State Socialist Party, was disbanded within a year of its birth. This was caused by the turning of Rikizo Hirano, with his Japan Farm-Labourers Union, to the Imperial Way Society, by the conversion of Akamatsu and his group to Japanism, and by the disagreement between those favouring the maintenance of the *status quo* and those agitating for certain reforms in the party.

The legal proletarian camp is also not without its troubles, standing as it does between the patriotist movements and the activities of the 'reds.' Its only political party, the Social Democratic Party, has even revised its leading principles, as is shown by "Constructive Policies



to meet the Changed Situation," published in June by the Central Committee. This change of basis has since been strongly opposed by the Osaka and Nagano Committees, who consider the revision too near an approach to fascism and an arrogation of authority on the part of the Central Committee.

The May Day demonstrations of the reds in Tokyo this year were unique in that there were two groups, one of the left wing and the other of the right, while the number of people in these parades was unusually small. The aggregate number of paraders in different cities of the country was also small in comparison with those of previous years, the Home Office reporting that there were but 25,000 in 1933 as against 41,000 in 1932.

The hearing of the May 15th Affair during the summer aroused great sympathy among the general public, while the Government's pressure upon the illegal movements of the reds continued and the conversion of many of its members took place. Thus the arrests of active members of the National Committee of the All-Japan Farm-Labourers Union paved the way for the division of the Union, especially in Chiba and Nagano Prefectures.

### Police Activities

The authorities have been very active during the year in the campaign against the reds. The number of arrests of members of the National Council of the Japan Trade Union Conference up to the middle of November totalled 1698, including 68 women and 926 Koreans. Among those arrested were a number of the reorganizers of the Communist Party. In all, since the police raid of October 30th, 1932, some 2,500 persons have been put under arrest through vigorous police activities.

The arrest of primary school teachers in Nagano Prefecture is noteworthy as showing the methods used by the communists. In this Prefecture the teachers had been propagating communist ideas among the young children. They tried at first to change the school text-

books, but finding that impossible, they used the government textbooks in a negative way, while actively inspiring ideas of class strife, anti-militarism, anti-imperialism and so on. In the classes in mathematics, for example, the pupils were made to calculate the landowners' incomes in contrast with the wages of the farmers and labourers. Over 600 persons were apprehended, of whom 27 were regular members of the Communist Party, and 43 were members of the Communist Young People's League. The public schools involved were 66 in number, having 208 teachers.

### Leaders Change Their Minds

In addition to the pressure of the authorities and the wholesale police raids, another disrupting influence among the reds was the conversion of some of the highest leaders of the Japan Communist Party, such as Manabu Sano and Sadachiku Nabeshima in June, and Mitamura, Takahashi and Nakao in July. All of them published statements from prison, pointing out the erroneous principles of their party and making clear the reasons for their change of mind.

In their common "Message of our Fellow Comrades" Sano and Nabeshima state that "the Japan Communist Party has now become a political organ of the *petit bourgeoisie* and cannot in fact be looked upon as a party of the labouring class. The fundamental error is in the policy and organizing principle of the Comintern. First of all, it does not study the peculiarities of Japan, and is trying to guide this country solely by the experience of the European class strifes... The latest survey of world conditions makes it clear that the establishment of social principles within one country is quite possible without any connection with the Comintern. It was a fundamental mistake of the Japanese communists that they adopted the revolutionary and useless slogan of the abolition of the monarchy. Further, the self-defeat in war or anti-bellism policy imposed by the Comintern on the Japanese Com-

munist party is harmful, as well as the insistence on the separation of colonial peoples from their mother countries. Therefore the Party on Unions should at once sever its connection with the Comintern and should be reorganized on a new national basis."

This statement naturally called forth much criticism on all sides, making the newspapers and magazines during July and August interesting reading. Since the confession was sent out of prison, no one could be sure as to the motive behind it. Concerning their statement, the Comintern, according to the Tokyo Asahi of September 22nd, said: "the turning of Sano, Nabeshima, and other leaders of the Japan Communist Party is but a fawning upon the fascism now in vogue in that country. In the pockets of these men will be found the silver coins of a Judas."

Then followed the announcement that Hajime Kawakami had changed front, for, though he still holds to Marxism, he agreed to stop his activities, as he had not the strength to fight any longer. Much later Gokichi Kazawa, who was chief of the Central Committee, and who was arrested at Atami on October 30th, is reported in the vernacular papers to have presented a statement to the Procurator's office denouncing the Comintern.

According to official reports of the Department of Justice 415 out of 1370 arrested, but yet unconvicted, persons, and 133 out of 393 convicts, belonging to the Communist Party, in prison recanted before the end of July, and it is likely that many more will follow before the end of the year.

### Kyoto Imperial University Agitation

At the time when the influence of Fascism was at its strongest, an affair took place last July, which riveted the attention of the whole nation. The Department of Education pronounced Prof. Yukitatsu Takigawa of the Law School a Communist and demanded his resignation. The Dean of the Law School denied the charge and opposed the action of the Educational Department, claiming the



liberty of research on the part of University professors, the entire Faculty of Law supporting his contention. In support of their conviction the entire Faculty handed in their resignations.

The Department of Education, however, stood its ground, removed Prof. Takigawa and accepted the resignations of nearly all the professors. Thus the matter was quickly settled, but it is noteworthy that these men bravely fought a losing battle on behalf of the right of research in the higher institutions, at a time when Liberalism is fast losing ground to Fascism.

### **Religion, Philosophy, and Literature**

The year 1933 began and ended with the cry, 'Japan is in a Crisis.' To meet this situation the Army said 'Enhance the way of the Empire', thus stimulating the nation to new endeavors. The Minister of Home Affairs took every occasion to instruct the people as to 'the Spirit of Japan.' At such a time of need and crisis, with the tide of national self-consciousness rising high, a rare opportunity was given to the religions in Japan to do their part in uplifting the nation's life.

Shintoism, the original religion of the people, grown into the life of the nation, may well have been expected to seize this chance, but it did not, which makes one think that there is no longer any life in that religion, if religion it be. The only thing that attracted the public eye was the ostentatious visit of the Chief Priest of Tenrikyo, to the World Conference of Religions at Chicago.

Among the Buddhists there were preaching activities everywhere. The Higashi Hongwanji of the Shinshu Sect planned religious colonies in Manchukuo, with a mission normal school at Kirin. The Rev. Koen Otani, the former Chief Abbot of the Temple, himself settled in that new country. The turning of some of the reds in prison was said to have been caused by the reading of Buddhist books, though this was flatly denied by one of

them.

The nationalistic spirit was disadvantageous to Christianity, which is not yet completely naturalized in Japan. In particular there arose the question of "shrine worship", because of which some Catholic schools and a small mission in Gifu suffered considerably. The Department of Education again declared that "there is no religious meaning in shrine worship conducted by schools. As a ceremonial in national morals all Japanese people should worship at shrines that represent the spirits the nation looks upon with reverence."

In theology additional translations were made of Karl Barth and Emil Brunner, which were much read during the year. Some people even mistook the 'theology of crisis' for fundamentalism.

Toward the end of the year dogmatic supernaturalism, combined with a non-intellectual apocalyptic mysticism, exposed its weakness in division in the Holiness Church, which flourishes among a certain class of people.

In literature there was much talk of a literary revival in 1933, but, apart from the establishment of several new literary magazines, and the wide sale of some of the books of well known authors, there was in reality not much of a reviving of literature. However, it may be that the new period is now in the state of incubation.

In philosophy the so-called 'Japanism' (Nihon shugi) has swept in with the crisis tide in the nation, and been much discussed in many of the magazines, but not one noteworthy book on pure philosophy has appeared during the entire year.

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## PART II

# CHRISTIANIZATION OF JAPAN

### (1) The Church and the Christianization of Japan



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## PART II

# CHRISTIANIZATION OF JAPAN

### Chapter V

## THE SUNDAY SCHOOLS AND CHURCHES IN 1933

### (Including Church Union)

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*C. S. Gillet*

Significant trends or events connected with Christian church life and activity would be differently estimated by various people. Among them most of the following would likely be found. The rising but now possibly waning tide of nationalism has had its far reaching effects. Opinions differ as to whether it has made the spreading of Christian teaching more difficult. But surely it has made many even of the bolder Christians either silent or else very careful about what they say. Representatives of the Government are making it quite clear that they are opposed to anything that is not in full harmony with the fundamental culture or spirit of the nation.

The spread of Christianity is no longer so largely aided by many of the accompanying factors that have helped in the past, such as the teaching of English by missionaries, the seeking of foreign culture, and outstandingly superior educational or social service attainment.

The continued reduction of aid to the Japanese churches, both of foreign personnel (missionaries) and of money, is so great in many cases as to be startling and drastic. Some denominations have discontinued all

financial aid both to affiliated schools and to co-operating churches; some have seriously reduced both personnel and grants in aid; and a few are still carrying on essentially as in the past. On the whole Japanese leaders, workers, and laymen are facing up to the situation in loyal fashion and striving to turn necessity into a constructive force. Still it is inevitable that along with the gains much will be lost in efficiency and in closed work.

Barthian theology of the crisis, with its emphasis upon man's absolute dependence upon God and his helplessness in the face of this world's forces, is having a widespread vogue. The "Oxford Group Movement" with "its sharp challenge to the modern Protestant Church to re-examine its methods, and to individual Christians to reconsider the quality of their discipleship" is being introduced in Japan. Whether these will lead to a retreat from the hard facts of life and "preoccupation with personal or ecclesiastical salvation while they remain grossly ignorant or indifferent to the agonies of humanity...and the slow difficult task of forming Christian attitudes and Christian habits" or whether they will lead to a deep spiritual and vital social awakening, remains for the future to answer.

The growing activity and sense of responsibility among the laymen of the church is discussed in detail elsewhere in this Year Book.

Another significant fact is the greatly increased nationwide broadcasting of Christian material, particularly Christian music during the Christmas season—of course with the approval of the government controlled censorship which passes upon everything broadcasted. For the first time a Christian service of worship (from the largest Congregational Church in Tokyo) was heard all over Japan on Christmas Sunday. Somewhat along the same line "was the performance of a miracle play based upon the Bible story of Christmas by a group of foreigners assisted by an oratorio chorus. The performance was given in the auditorium of the Imperial Hotel, Tokyo, one cheap-ticket night for Japanese students, two nights for



adults."

Important trends in evangelistic work may be indicated by the carefully planned city-wide union "People's Regeneration Movement," beginning in the spring in the fifteen wards of Tokyo with local meetings, training conferences and special meetings for various groups of people and ending in November with great mass meetings for a week in one of the city's largest centrally located auditoriums. Of a different type is the work being planned and carried out on the island of Shikoku by the Kochi Presbyterian Church, the largest Protestant Church in Japan. Branch Sunday Schools are being started by this church in various centers and the effort is being made to locate a worker in every county (*gun*) of the prefecture.

This suggests what may ultimately prove to be the most significant feature of all: an awakening sense of opportunity in and responsibility for wisely planned and carefully guided work *with* (not for) children and young people. Thus in the 1933 National Presbyterian Conference along with finances, and evangelism, the third main subject for consideration was Sunday-School work. In January 1934 the Methodists held a National Conference for Sunday School Superintendents with a splendid three day educational program attended by more than two hundred workers.

These, then, are some of the things that are regarded by the writer as of special significance. Now it is hoped to outline briefly the general work of the Sunday School and churches. This year the purpose of the writer has not been to gather detailed data about the churches—much of which will be found in the statistical tables at the end of this book—but rather to give a bird's-eye view of church conditions and activities together with a little general background.—In a rather surprising but possibly planned way many of the articles in the Japan Christian Year Books for the last five years supplement each other and give material that is still as applicable as when written. These have been freely drawn upon and supple-

mented by interviews with several leaders who are in positions enabling them to know the general situation.

An unparalleled source of facts has recently become available. This is volume VI of the Laymen's Foreign Missions Inquiry Fact-Finders' Reports on Japan. Besides the great mass of carefully gathered and grouped facts, many leaders and competent people are quoted by name.

We turn now to a brief consideration of the Sunday Schools which numerically "constitute by all odds the largest phase of the Christian enterprise in Japan." According to the Japan Christian Year Book for 1933 there were over 13,000 Christian Sunday School teachers in Japan in 1932 teaching in 3,827 Sunday Schools. In the 2,205 churches there was something like a total of 6,000 unordained and ordained foreign and Japanese workers. (Of course many of these were also leaders and teachers in the Sunday Schools.) The total number of church communicants in 1932, as reported in the 1933 Japan Christian Year Book (page 359) was 185,387 as compared with 211,758 Sunday School pupils.

Dr. Axling is quoted in the Fact-Finders' Report (p. 224) as saying, "The Sunday School is the most vigorous and vital phase of the Christian enterprise in Japan today." Rev. S. Yasumura, then General Secretary of the National Sunday School Association, believes that "inadequate as the Sunday Schools are, they constitute the most vigorous, vital, and promising phase of the Christian enterprise in Japan today. Without question it is easier to reach non-Christians through this agency than in any other way." Dr. Sadler who made the study on religious education, looks back over the statements of the many pastors interviewed and notes "that even though a comparatively small number of church-members come directly from the Sunday School, a very large per cent of those who join the church have had Sunday School training in earlier years."

Yet a general picture of Sunday School work would be

something like this. Some 60 to 80 children, mostly of primary school grade, meet in a church with not more than four or five more or less separate rooms available for classes. Most of the pupils are being taught by teachers following a system of lessons more or less uniform for all ages or else following their own inclinations as to teaching material. Some teacher would be found telling stories that have little or no connection with either character building or religion but that hold the attention, sometimes, and the interest of the class. Less than one-fourth of the Sunday Schools are members of the National Sunday School Association and only a small proportion of these use even a group graded system of lessons. The reports and statistics on Sunday School work are sadly incomplete.

Though there are pupils of all ages in the Sunday Schools and though classes often continue about the same size from year to year, yet a careful study of attendance records of a large Sunday School in the Hokkaido showed there was an amazingly small number of pupils who stayed in the School for more than three or four years. The writer believes this is typical. Teaching and lesson material not within the experience and interest of the pupil greatly contributes to this result and the situation in turn makes well planned efforts very difficult and ineffective.

No doubt a "well-prepared worship service under a well-prepared leader, with a short lesson story by the same person is far more effective than disorderly class work (or rather, in fact simply a story), under untrained teachers as is now the general rule." Usually, in spite of earnest effort by the teachers, conditions make worship by the children almost impossible. The prayers are literally by the teachers and do not rise from the hearts of the children. Even in well directed Sunday Schools any carrying out (expression) of what the pupils are being told, or any week-day work, is very difficult; in most Sunday Schools little or nothing is attempted. That results are obtained



under such conditions is a great tribute to the earnestness and Christian character of the teachers—and to the working of God's Love in the hearts of men.

Such a picture is not so true of the Sunday Schools conducted by trained kindergartners. Indeed, it may be that some of the most effective evangelistic work today is being done by the kindergartens, both for the children and the parents. In these there is real "nurture of the character-life of the little children." This is the only type of work that in general has any effective contact with children and their homes. (In fact outside of the work done in this way, the churches are doing extremely little directly for religious education in the homes—either through providing materials or leadership.) The Sunday Schools connected with kindergartens naturally have better facilities, both in leadership and physical equipment, for their work.

It may be of interest to compare the number of kindergartens with the number of churches in several denominations, as given for 1932 by the "1934 Christian Year Book"—in Japanese—published by the National Christian Council.

Denomination	Churches	Kinder- gartens	Approximate Proportion
Presbyterian and Reformed	425	67	1/7
Congregational	188	68	1/3
Japan Methodist	343	135	2/5
Japan Episcopal (Anglican)	246	84	1/3
Evangelical	35	23	2/3

Many but not all of these kindergartens are in connection with churches.

In a remarkable way the Tohoku Diocese of the Japan Episcopal Church (Seikokwai) is utilizing and stressing kindergarten and Sunday School work. Continual and expert supervision with special provision for the training of teachers is actually being carried out. In this district there are nineteen Episcopal Churches and fourteen kindergartens; about half the churches have a kindergarten

and parish house. In fact the usual plan now is to start with a kindergarten and parish house that will do for a time for church use. Thus in Aomori where they have a church and two kindergartens, some 70 of the 250 children in the three Sunday Schools are from the kindergartens. That is enough to help set the atmosphere or tone for the whole Sunday School work and they are better able to hold the children over a period of years.

One great advantage of such a plan is that it gives three trained people around whom to build the work,—the pastor and two kindergarten teachers.

Before turning to what is generally thought of as "church work" may we just note the amazing growth and development of Buddhist Sunday Schools—"The example of Christianity undoubtedly is one cause of this, if not the chief one....The Buddhist Sunday School and kindred newly created institutions would never have come into being if it had not been for the contact with the Christian church." (Quoted by the Fact-Finders on page 19, from the Buddhist magazine, "Young East").

The Fact-Finders report more than "4,000, Buddhist Sunday Schools with approximately 568,000 students (page 207). The number of schools have more than doubled within the last fifteen years and more than ninety-four per cent have been organized since 1910. There is a rather striking difference between the size of the communities in which the Sunday Schools replying are located. Seventy per cent of the Buddhist, and only 24 per cent of the Christian Schools are located in communities of less than 10,000 in population, while 30 per cent of the Christian and 13 per cent of the Buddhist Schools are located in cities of over 100,000 in population." (From page 216).

Facts like these must be read remembering that there are over 70,000 Buddhist temples, and 41,000,000 followers in Japan, many rural sections being entirely dominated by Buddhist influence. Buddhist workers (priests in these rural sections have much more money

to use for their work and to stimulate interest than the Christians and they are working among homes that are already favorable. Unless such facts are born in mind, very unfair conclusions can easily be drawn. This partly explains why only "24 per cent of the Christian and 65 per cent of the Buddhist Schools report parents' associations."

But this is not all; Prof. K. Kurokawa who has studied at Columbia University and is in a Buddhist university in Kyoto is thus quoted, "The definite tendency of Buddhism in Japan is toward religious education. . . . Many Buddhist leaders have been sent to America to study religious education. All Buddhist universities and colleges in Japan have professors of religious education, most of whom have studied abroad." The teaching periods in Buddhist Sunday Schools were reported as almost three times as long as in Christian Schools. Dr. Sadler concludes (*Fact-Finders*, page 222), "The significant fact which the inquirer gets from the above data is that the Japanese Buddhists, under their own leadership, have developed Sunday Schools which in almost every respect are equal, and in some respects quite superior to Christian Sunday Schools."

We have already noted at the beginning of this article the Churches' awakening sense of opportunity in and responsibility for Sunday School work. In 1932, Rev. S. Yasumura, General Secretary of the National Sunday Association, wrote (*Japan Christian Year Book*, page 152), "Of course it is quite evident that in Japan the churches have finally come to be convinced of the vital need of religious education, even to the point of considering it one of the vital responsibilities of the Church, but the object has been that of propagating Christianity among its young generation, and not developing the religious experience of the child. . . . the object of the Sunday School in many cases has been to get the child to accept a belief which would prepare it for the life to come." Of much of the work being done this is surely true but the awaken-



ing referred to—and hoped for—is that leading to the true nurture of child-life and growing youth so that they find the Father's Love in their own experience and know they are daily living and working (or playing) with Him and other members of His Family.

In considering the work of the churches, to the 2,205 Protestant Churches with over 232,000 members (more accurately 185,387 communicants and 47,239 baptized non-communicants) should be added about 230 Roman Catholic Churches with some 100,000 members and 184 Greek Churches with a membership of over 16,000. Statistics for the Roman Catholic Church are not given out but these were sent from London by Rev. Murray Walton and are quoted in the 1934 Christian Year Book (Japanese.) Thus there are a total of approximately 350,000 Christians in Japan, roughly two-thirds of them being Protestant. Like all church groups these again would fall into three divisions: the "fugitive fringe" including inactive and absent members, the "mutable many" comprising another large section of the church, perhaps a third, and the "faithful few" composed of those who really carry the load of church work. Fortunate is that church where these are as many as a third of its membership!

Various phases of church work and life that might be included in this article, such as rural work, the Kingdom of God Movement, Religious Education in the home, and new activities among Christian laymen are to be treated elsewhere in this book and so are omitted here or only touched upon.

The Fact-Finders' report on Japan gives a great amount of information about rural and city churches and their work, problems, and background. The phases covered and the ways of analyzing the information are too numerous to even list. One or two items might be touched upon.

Dr. Charles H. Sears, the writer of the main section on the Church, on page 146 comments thus, "An interesting discovery of the field studies was that whenever a church

program or a pastor's outlook was found to be distinctly advanced, it almost always turned out that the minister had either studied in America or had been under the influence of an exceptional missionary." Yet he notes on page 199 that "testimony is abundant that the future value of the missionaries is being widely questioned. Account must be taken not only of the attitude of Japanese church leaders but of the Japanese public." "As teachers, missionaries are generally acceptable, but discrimination is made as to subjects." He is convinced, quite contrary to his expectation, that as a rule no new missionaries should be appointed to Japan on life tenure...."

Regarding the overlapping of churches it was found "on the basis of field studies and other information...that the number of churches in any city...is not disproportionate to the population. But...there is serious overlapping through bad placement of churches, involving waste of funds and loss of efficiency. Such overlapping is distinctly a city-church problem in Japan, not a rural church problem as in America. More serious than overlapping in the older cities is the failure to observe principles of church planning in suburban areas." For example, they were told that in "Sumiyoshi Ward in Osaka, a growing residential section, ...seventeen churches, largely new, are struggling for a place in the sun.

"Still another or third type of overlapping is presented in smaller cities...where the number of churches is too large for the present constituency, and where the churches are so placed as to make growth difficult if not impossible. In such instances where the church or churches have no permanent equipment one or more of the churches should carefully consider either withdrawing or else moving into newer areas of the same city.

Turning to another phase of church life, there can be no doubt but that one of the reasons why the churches are not winning the interest of young people is because they or their members are not sufficiently concerned with

bringing in the Kingdom of God—a society where special privilege yields to a common concern for the common welfare and joy in working together. At the same time it is equally clear that one major reason for government tolerance and even approval is that Christianity is regarded as a safe and socially “conservative” influence. Dr. Sears was “convinced that influences are at work in the Japanese churches that will eventuate in a greatly changed social outlook. One of these is the increased social interest of the younger pastors. . . . Another hopeful indication is the social interest of young people. . . . in all parts of Japan.”

The churches are still so absorbed in their own activities that there is little active interest in affairs outside of themselves. The struggle for self-support and growth has considerable to do with this. The general temper of the Japanese mind—or should we say Oriental atmosphere—which is contemplative rather than aggressive, has much to do with it. “The Japanese look to religion for power to adapt the individual to the environment rather than to transform the environment.” Thus in general there is as yet a striking lack of interest in foreign missions and social affairs. Here and there some church is an outstanding exception.

In the 1932 Japan Christian Year Book, Dr. Charles W. Iglehart, in his article on “The Churches in 1931” draws a very vivid sketch of conditions at that time. Many parts of that picture are just as true today as they were then so the writer of this article would like to quote considerable sections, only making a few minor changes in wording or in figures to bring them up to date.

“...avoiding close details, then, we find scattered all over Japan about 2,200 Protestant churches. Three-fifths of these are in major cities, almost two-fifths in smaller cities and towns, and possibly a tenth in actual rural communities, though many in the towns are fed by outlying country territory and have farmers as members. There is no division of territory; all the denominations



are represented in the larger cities, usually three or four in the small cities or Provincial capitals, while the remainder of the churches are scattered singly. Each one of the five larger denominations, and possibly some of the smaller ones, has an organizational overlay, covering all of Japan. There is not a great deal of exchange of membership, though as guest-members or as guests many persons are affiliating with churches other than their own. Among most denominations there is no conscious overlapping or competition, and no local friction. Neither is there very much co-operation in routine work.

"The great majority of the churches conform to a common type, regardless of place or denomination,—located, for the most part, somewhat inconspicuously on a back street, or away from the center of town, and housed, as two-thirds are, in a decent, but plain property, either a church building or a residence-church. A full time pastor is in residence, caring for one church and perhaps one outstation, and receiving as salary about the equivalent of the salary of the upper brackets of grammar school teachers. If you figure out the number of church members by the statistics in the office his parishioners will number about one hundred, but if you consult his actual list of resident, active members, it will show about one-half that many. Most of them will be subscribers to the church, averaging about ¥25.00 a year. About one-third of the churches are entirely self-supporting, one-third receive aid from their denominational central funds, and one-third from mission sources. In addition to the pastoral care of the minister every third church on the average (especially those with some mission or missionary connection) has a woman evangelist as pastor's assistant, and perhaps one in three or four receives periodic visits and supervision from a missionary, man or woman, or both.

"If we follow the pastor through his week's duties we may estimate the present activities of the church. Sunday morning begins with Sunday School, with about four

teachers and forty or fifty children, all within the age group covered by the six years of primary school. Morning worship follows. There are the common order of worship, the Bible in a standard translation, the New Union Hymnal, and the usual sermon, all so completely similar, that with the exception of the Episcopal churches no denominational *differentiae* whatsoever are observable. The audience may number thirty in the morning and rather less at night, men and women seated in separate parts of the church... Once a month the young men of the church take charge of the evening service. Midweek prayer service calls out a dozen faithful ones, and some time during the week once or twice a month the woman's society meets. There may be a Bible study group some afternoon. There are always enquirers moving along the path toward acceptance of the Christian faith and baptism, and about one a month crosses the line, though not always into church membership in full. There may be a kindergarten maintained by the church, in which case the pastor, his wife, and the church building are in action six days a week besides Sunday.

"This is nothing like a complete picture of the work of all the churches; large numbers have added many other functions. However, this is the common frame of every day church life, through which shuttle the threads of unseen personal influence on thought and conduct.

"There are several ways to ascertain the areas of present vital activity of the churches. In any case the main outlines will be the same and will include the following:—

"(1) A Forward Evangelistic Campaign. There is scarcely a denomination that is not now prosecuting such a special movement throughout the church. They vary from two to five years, and as soon as one is completed its place is taken by a new one... In Japan Christianity is still largely a teaching, and is indoctrinated into individuals, slowly and persistently until one by one they accept it.

"(2) Rural Evangelism. This occupies a large place

in the attention of the churches. One of the solid accomplishments of the year was the holding of some hundred Farmers' Gospel Schools, throughout the country. (33 were held under National Christian Council auspices and the number held independently can only be roughly estimated.) They consist of a four to ten day institutes attended by young men from the farm, in numbers ranging from ten to thirty. The subjects cover religion, Bible, rural economics, crops, sociology, and health, and are taught by pastors, by experts (often loaned by the government), and by Christian rural leaders. In these small groups the leadership of tomorrow is being recruited and trained, and the beginning made toward a rural-conscious church.

"(3) City and Labor Evangelism. This phase of work... is being called to the attention of the churches by their farthest-sighted leaders. Until now Christian social idealism when it has taken possession of an individual has led him either to do a piece of detached work of his own, or to take employment with the government in one of its social bureaus or departments. There are a number of outstanding pieces of mission social work, but hitherto the church as such has not included the laboring people in its view, either as objects of general welfare effort, or as potential members of a proletarian church."

Several other features are touched upon by Dr. Iglehart, one of them being church union. The Church Union Committee, composed of a representative from each denomination, met six times during the last year. Since 1928 they have been studying to find a possible basis of union and have made considerable progress along this line. Each year the basis is revised. In their report to the National Christian Council they recommended among other things, that this proposed basis of union be sent to the different denominations and that they be requested to study it. It is recommended that each denomination negotiate directly with any other denomination with which union may seem possible. A third recommenda-



tion is that the different denominations promote union movements and activities by planning for joint social gatherings which shall include the members and officers of the different denominations.

A noteworthy meeting along this last line was held in Kyoto on October 9, 1933. The Presbyterians and the Congregationalists held their annual meetings at the same time and on the evening of the 9th arranged for a joint social gathering, a banquet held at the Doshisha Girls' School and attended by some 600 members. This was followed by a grand open meeting of about 1,500 people to hear six of the leading speakers from each denomination. Thus the two denominations were meeting together for the first time in 45 years since having failed of union when negotiations were practically completed only to be broken off by a tragic slip.

A great deal of interest in Union exists but except for a few leaders, it is mostly academic. The real sentiment demanding thorough-going cooperation or union is still in the process of being created.

Taken altogether the churches are going onward in numbers. Stimulated by the Mission situation they are going forward in spirit. And in spite of hardship they are going forward in building and equipment. Not much is being said about it, but there is definite progress in church music; the New Union Hymnal, even to the surprise of its enthusiastic supporters, has practically swept the country. An amazing number of these hymns, at least fifty, have been recorded in about equal proportions by each of the three leading phonograph companies of Japan. Can this mean less than that Christian hymnology is assuming a considerable place in the life of the nation?

As one of the leading pastors in Tokyo said, "This is a very important time. If the leaders are awake to the importance of the time there are great possibilities of growth. But if not, there is a possibility of losing our whole position. The Methodist Church is most awake and very, very well united; their work is well rounded—

social, evangelistic, and educational, and advances are being made all along the line." "The Episcopal Church goes steadily about its work; it is not influenced so much by changes of outside work. Their churches all over the world are one and in their group international organization is found at its best. The Church is eternal so they are not in a hurry but go faithfully about their work."

We hope and long, yes, pray for the time when these things and better may be true for all groups and denominations in the Christian movement of Japan—and of the world.

## Chapter VI

### THE CHURCH'S TASK THAT LIES AHEAD

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*William Axling*

Japan has leaped into a position of commanding importance in the life of the modern world. The events of the past two years have not only focused the attention of thoughtful men everywhere on the hoary East, but they have in a large measure thrust the destiny of this part of the world into Japan's hands. As goes Japan so goes the Far East. Not only so but as goes the Far East so goes the world.

At the heart of this destiny-making nation stands the Japanese Christian Church. Its future task takes on the proportions of the rôle which the nation itself is destined to play. It is challenged to become a dynamic factor in helping Japan to make her contribution to the future history of the Far East and of the world, constructive and progressive rather than destructive and retrogressive.

Within Japan the task ahead of the Christian Church sweeps the whole range of the nation's fast-expanding life. There are vast areas which still lie outside the reach of the Christian advance. This is true whether we think in terms of territorial occupation or whether we have in mind the Christian infiltration into the many-sided social and occupational life of the Empire.

#### **The Challenge of the Cities**

Japan has 126 cities with a population of over 30,000. These are all listed as being occupied by the Christian forces. Moreover there are critics who hold up the cities of Japan as horrible examples of over-lapping on the part of the Christian Church. Undoubtedly there are



cases of flagrant violation of the principles of Christian comity and real duplication of work. These the writer makes no attempt to justify. In view of the vast unreached areas duplication and over-lapping anywhere on the part of the Christian forces is a sin. However, a study of the Christian occupation of the cities of the Empire reveals the fact that the church has still a long, long way to go before her occupation of these centers of population is in any sense adequate or of such a character as to enable her to mould their life.

There are still cities that are much under-occupied. For instance, Yokosuka and Sasebo are naval bases where the Christian influence ought to be formative. The former has a population of 110,301 with only two churches, and the latter a population of 133,174 with four churches. Yamagata's population numbers 63,423 with three churches, and Aomori has 77,103 people and three churches. Toyohashi has 98,555 people with three churches; Kofu, 79,447 people with two churches; Niigata, 125,108 with three churches. Yawata has 168,214 people with five churches; Miyazaki, 54,600 people with three churches, and Muroran 55,855 people with two churches.

A study of 145 cities and large towns shows that, leaving out the above ten cities, there are 469 churches for a total population of 5,931,766, giving each church or chapel an average parish of 12,648 people. These figures do not include the Empire's largest cities; Tokyo, Osaka, Nagoya, Kobe, Kyoto, Yokohama, Okayama, Hiroshima and Sendai.

The showing in these larger cities is far worse than in the smaller cities. Greater Tokyo with a population of 5,899,218 has 146 Protestant churches and chapels with a total membership of 20,853. If the Roman Catholic Churches, Greek Churches, and Holiness Churches, and the Salvation Army are added to this, the number of churches and preaching centers totals 180 and the membership about 32,000. This means that each church and preaching place in Greater Tokyo regardless of its strength

or weakness is responsible for an average of 32,773 people.

Osaka with a population of 2,453,573 has 69 churches and preaching centers with a membership of 12,454. This makes an average of 35,559 people for each church and chapel to evangelize. Kyoto fares much better. With a population of 765,142 it has 31 churches and preaching places, having a total of 7,510 members. This is an average of 24,682 people for each church and chapel.

### **At The Base**

A closer study of the Christian occupation of the cities discloses the fact that in every urban community the fast growing industrial areas are still practically untouched. Unfortunately the occupation of the cities has followed the line of least resistance. In the early stages of the Christian entrance of Japan the students and the great middle class were the most easily reached. The Christian Church therefore dug in in the sections of the cities where these classes predominated. Later when the rapid growth of the urban areas caused residential suburbs to spring up around every city the church followed the drift of the middle class population into these centers.

Paralleling the emergence and expansion of these residential suburbs industrial sections also developed and have made a phenomenal growth. With the exception of a lone outpost here and there, however, these rapidly expanding industrial areas are unoccupied by the Christian forces.

The industrialized district lying East of the Sumida River in Greater Tokyo is an illustration of a situation that obtains wherever the industrial invasion has swept in and revolutionized the cities of modern Japan. Here is an industrial population of 1,021,840. This area is a great city in itself, with the toiling masses milling through its streets day and night. Here stalks the problem of unemployment. Here poverty and disease, ignorance and vice are desperately contending for the mastery over men's lives and destinies. Here where the air is vile and the

environment often viler are crowded the exploited classes and the neglected forgotten masses.

Even the church has forgotten these classes and masses. On the upper side of the river where the air is not smoke-defiled nor germ-infected and where men are treated as men and not as mere machines churches lift their spires here and there. But down across the Sumida one is compelled to hunt long and far before finding a church or chapel. And when you finally find them they total a dozen Christian centers for more than one million people! Even these paltry twelve are inadequately equipped and their membership is numerically pitifully weak. In some cases the pastor does not deign to live among his people but commutes from the more comfortable up-town area.

These lonely outposts are like isolated buoys in this sea of seething humanity. They do not represent any planned attempt at occupation. They are simply an accidental off-shoot from the church's up-town expansion. Japan has 10,738,000 industrial workers, and in Tokyo and in every city which has a large industrial population the Christian church is still confronted with a vast pioneer task among this class.

### At The Top

From the standpoint of Christian occupation Japan's cities contain two neglected classes. In the social scale they stand at the opposite poles, the so-called lower and upper classes. In the Church's program of advance the one is as much a neglected class as the other. The upper classes present an area of life which still lies almost entirely outside of the church's influence. Here and there a representative of this class is found in the church's membership, but as a class it is a totally unreached phase of the nation's life.

The lower classes, because of their constant fight with man's four major foes—poverty, disease, ignorance and vice—make a strong appeal to the followers of the Nazarene. Yet the foes which beset the members of the



upper class—ease, luxurious living, selfishness and loose morals—are just as vicious and damning. The one needs Christ as much as the other. The church, if she is true to her Lord, knows no class distinction. She is debtor to men of every name and the unreached upper class looms large in the church's unfinished task.

### **Other Urban Areas**

There are also large occupational groups in the cities which must yet be brought under Christian influence. The 1,033,000 railway and street car employees and the 1,158,800 toilers engaged on public works are still outside of the Church's reach. Then there are the workers in the building trades, office workers, and the petty shop keepers whose number is legion in cities of all sizes. There are also tens of thousands of lawyers, doctors, and nurses. Moreover there are a host of apprentices, servant girls, cafe employees, geisha girls, and prostitutes for whom no one cares. Has the Church no responsibility for these?

### **The Rural Stretches**

Japan has a total of 11,434 towns and villages. Of these four have each a population of over 30,000, three have over 25,000 people, ten have over 20,000, twenty-two have more than 15,000 and 138 have over 10,000 people. 1,336 have each over 5,000 people, and 3,295 have more than 3,000. Those with a population under 3,000 each number 6,626.

Of the Empire's 1,697 towns only 848 have come under Christian occupation, or exactly half of the total number. Of her 9,737 villages only 610 are occupied by a church or a preaching place, leaving 9,127 lying beyond the range of the Christian advance.

These figures speak for themselves. 9,976—almost a round 10,000—towns and villages still remain absolutely virgin soil for the Gospel. Not only so, but in many of the towns and especially the villages that are listed as

occupied, the Christian occupation is of the most nebulous kind. Too often there is no resident worker. Some pastor comes in a few times each month, spends a few hours, holds a service and then is gone for a week, or two weeks, or longer. There is no continuous impact of the Christian message and a Christian personality on the life of the community, which is the only kind of occupation that counts and is really transforming.

These towns and villages are mostly rural in their character, although there is a large sprinkling of fishing villages. Others are mining camps. In these communities dwell half of the Empire's population; approximately 30,000,000 farmers, 1,450,000 fishing folk and 450,000 miners. This is the half of the population which furnishes the nation its brain, its brawn, its food, its spirit of industry, and its moral stamina.

### The Challenge of the Provinces

The following chart prepared by the Fact Finders of the Laymen's Foreign Missions Inquiry shows how dangerously thin is the Christian line of occupation in the provinces of Japan as a whole:

#### Distribution of Christians in the Prefectures of Japan

Prefectures	Number of Christians	Number of Christian Churches	Percentage of population which is Christian
Hokkaido	12,594	96	00.4
Aomori	1,791	20	00.2
Iwate	2,484	34	00.3
Miyagi	8,850	55	00.7
Akita	984	16	00.1
Yamagata	1,365	20	00.13
Fukushima	3,909	43	00.3
Ibaragi	2,147	28	00.15
Tochigi	2,600	32	00.2

Gumma	5,014	38	00.4
Saitama	2,281	30	00.15
Chiba	2,828	47	00.2
Tokyo	38,034	183	00.7
Kanagawa	6,338	46	00.4
Niigata	1,491	25	01.08
Toyama	547	15	00.6
Ishikawa	950	14	00.13
Fukui	703	19	00.12
Yamanashi	1,930	10	00.3
Nagano	5,790	43	00.3
Gifu	884	18	00.7
Shizuoka	6,127	64	00.3
Aichi	4,528	43	00.2
Miye	1,159	16	00.1
Shiga	830	12	00.12
Kyoto	9,501	60	00.5
Osaka	15,643	96	00.4
Hyogo	12,584	92	00.5
Nara	947	10	00.15
Wakayama	1,717	10	00.2
Tottori	1,055	12	00.2
Shimane	653	12	00.09
Okayama	4,038	35	00.3
Hiroshima	3,287	39	00.2
Yamaguchi	2,611	21	00.2
Tokushima	1,236	23	00.17
Kagawa	758	13	00.1
Ehime	3,538	29	00.3
Kochi	3,091	11	00.4
Fukuoka	8,924	62	00.4
Saga	1,593	11	00.2
Nagasaki	53,053	92	04.3
Kumamoto	4,033	19	00.3
Oita	1,382	18	00.15
Miyazaki	1,551	11	00.2
Kagoshima	4,581	31	00.3
Okinawa	1,804	17	00.3



This table tells a rather tragic tale. The churches number 1,708 with a membership of 254,038. Thus only four-tenths of one per cent of the total population of Japan is Christian, leaving 99.6 per cent still outside of the Christian fold. The marvel is that with so small a percentage of the population Christian, Christianity is able to leave the mark of its impact so mightily and on so many phases of the nation's life. This leavening influence takes on the aspects of a modern miracle.

### The Student Centers

In the planting of the Japanese Christian Church students and youth in general have proven the most accessible part of the population. Even today the membership of the churches and the attendance at their services is predominantly made up of young people. Across their minds and hearts blow the winds of a new day and they find it easier than those who are older grown to break with the religious traditions of the past and move out on to new planes of religious thinking and experience.

However, present tendencies indicate that the future is going to present a very different situation. Buddhism has adapted its message and program in order to appeal to modern youth. The Shinto revival with its accompanying flood tide of extreme nationalism is powerfully influencing present-day youth. Moreover, the modern materialistic, mechanistic and rationalistic trends are profoundly influencing the thought and ideals of young Japan.

All of which is going to make the future work of winning the youth of this Empire for Christ one of the Church's most difficult and most baffling tasks. Yet if the Christian Church fails to win the allegiance of this sector of the Empire's life it will spell failure all along the line, for the youth of today will be the Japan of tomorrow.

The church is challenged therefore to lay siege to the Empire's youth anew and in a far more systematic and

comprehensive way. The winning of the 140,000 college and university students, the 350,000 Middle School students, the 340,000 students in the Girls' High Schools and the hundreds of thousands of students in special and technical schools, making a student population of something like 1,500,000, presents another phase of the church's task that lies ahead. Then there are the 2,420,505 members of the Young Men's Association and the 1,026,696 members of the Young Women's Society organized respectively into 17,398 and 9,010 in closely interrelated units clear across the country.

The above figures and facts indicate all too clearly that the Christian occupation of Japan is an exceedingly thin red line and that the Church's major task is still that of blazing trails into uncharted areas of life and lighting the Gospel torch in centers and circles where the pioneer has not yet penetrated.

If, however, the church in Japan is to match herself for the stupendous task which lies ahead, certain inner readjustments and a strengthening of her base line is absolutely imperative.

### A More Thoroughgoing Orientation

In Japan as everywhere today the tides of nationalism are running high. The "Japan Spirit" is a term with magic and mystic meaning to every patriotic Japanese. The Japanese Christian church must cling to a thoroughgoing highly idealistic internationalism. She is an integral part of a world-wide brotherhood. She is one unit of the far-flung Christian Fellowship which is out to brother men of every class and color, and of every nation and race.

The Japanese church must, however, be Japanese in its genius and atmosphere and dress if it is going to become a dynamic force and function as a leaven in the nation's inner life. There is a persistent foreignness about her that repels the most patriotic and sensitive of the Japan-

ese and hinders and handicaps her at every turn.

It took Buddhism two hundred years to become thoroughly indigenized and become part and parcel of the nation's life. The Japanese church has reached the stage where it must throw off its imported-from-abroad label and appearance and spirit and undergo a thorough-going process of orientation, which, while retaining all the essentials of an out-and-out Christian institution, will make it genuinely Japanese in its genius and bearing.

Another phase of this question of orientation is that of the need of the Japanese church's coming into some sort of sharing and cooperative relationship with the indigenous faiths. The present anti-religious drive on the part of various groups and forces in Japan is directed against religions of every name. The foes of religion are united. They are not snipping on each other. They have set up a united program and adopted common goals.

The Christian Church must always be dominated by the crusading spirit and dedicated to the task of giving to men everywhere a unique and absolute Gospel centered in Christ. However, Christ came not to destroy but to fulfill a people's hard earned heritage of religious values and experiences, no matter under what name or in what form they may be found.

Somehow the Christian Church in Japan must discover ways and relationships which will enable the religious forces of the Empire to present a solid front against their foes and which will also enable the church to fulfill her Lord's as well as her own mission to the followers of the ancient faiths.

### **A Larger Framework**

If the present crisis through which Japan and the world is passing proves anything, it is that the whole of life must be reconstructed. Economically, industrially, socially and spiritually we must build a fairer and finer social order and bring a new world to the birth.

The Christian Church must specialize and major in the



realm of the spiritual. This is her unique field and her supreme mission. Moreover, she must make the saving and remaking of individual men and women basic in her work. Remade men are the only material out of which a new social and a new world order can be built. However, in our modern world, the economic, industrial, social, and religious life of the individual, of society, and of the nation are so interrelated and bound together that they must be dealt with as a unit.

The Christian Church is not called upon to solve our present economic, industrial, and social problems. However, unless she has a conscience keenly sensitive to the injustices of the existing order and can furnish clear-cut principles for the evolving of a better and more just way of life, not only for individuals but for society and the nation; and unless she is on her tip-toes in her eagerness to furnish a lead in this larger sphere to bewildered men and women, she stands in danger of losing her leadership and of being elbowed off the stage. Men who find themselves caught in the fast-rushing current of the complicated many-sided life of today will pass her by and she will be compelled to function as best she can out on the outer fringe of things.

The Japanese Christian Church must much more than hitherto come to grips with the problems which are perplexing the masses of people around her, discover the Christian principles which apply to these problems, and courageously and adventurously live and proclaim Jesus' way of life in its far-reaching scope and fullness.

### **Discovering and Developing Latent Forces**

In the early stages of Japanese Christianity it was necessarily a missionaries' religion. Today it is too much a preachers' religion. The delegates to the Annual Gatherings of the Churches and to other Christian Conferences are largely Japanese pastors. The membership of inter-church committees and of the Executives of co-operative organizations are for the most part ministers.

The preaching and witnessing of the Japanese church is almost entirely done by the men in the pulpit. The laity is seldom seen or heard.

Japanese Christianity must be made a laymen's and laywomen's religion. Here is a great latent force that needs to be developed and released. The laity should be conspicuous at Annual Meetings and Christian Conferences. Their wisdom and experience should be made available in the making of plans and the building of programs. Their public witness should constitute a prominent part of the church's effort to make the Gospel known to the nation. Only by enlisting the laity in a larger way in the life and work of the church can Japanese Christianity gear into the actual work-a-day life of the nation.

Christian youth presents another phase of the life of the Japanese church which offers undreamed of possibilities of development. Young people constitute the majority at every service of the church. Here is, however, another latent force that is as yet largely unharnessed and unutilized.

In recent years over 30,000 of Japan's youth have been arrested for coming under the spell of communistic influences. Over 3,500 of these were indicted and brought to trial. The majority of these were students. The church's mood has not been militant enough, nor her outlook realistic enough, nor her program practical enough to challenge these ardent spirits.

Japanese youth today wants to come to grips with live issues and to be out on real battle fronts. It sees the injustices and the flaws in the present social and world order and it is not satisfied with mere dreams and shining ideals. It wants to put its flaming idealism into life and help inaugurate a better day. If the church will project her program out on to the many-sided front of the nation's unfolding life, with a passion to Christianize this total life and train and use her youth in this larger program, her future is assured.

## **An Unbroken Front**

The task that lies ahead of the Japanese church is so herculean and the forces arrayed against her are so many and mighty that she must muster her total strength if she would win. At present her front is broken. She is divided into a fatal number of different camps. In her present scattered condition it is absolutely impossible for her to develop a strategy adequate to the situation which confronts her.

She must early face and solve the problem of realizing a closer cooperation and of unifying her forces so as to create a sense of solidarity, bring unity into her program, and enable her to march out with a consolidated and unbroken front.

## **Pushing Out the Frontiers**

The genius of the Christian faith is its missionary urge. It lives and grows according as it expands and out-flows. The moment it becomes centered in self it stagnates and dies.

The Christian Overseas Evangelistic Society which has been organized as a union project of the Japanese Christian communions has under God come to birth at a most opportune time. It has already established contacts with groups of Japanese Christians living in Brazil, in the South Sea Islands, and in the Philippines. These contacts should be made creative and utilized as an open door for aggressive work on the part of the mother church in Japan among her nationals living in these far away colonies.

Moreover, this organization should be made the arm of the Japanese church reaching over into Manchuria and carrying forward a program of evangelism not only for the Japanese residents in that area but also for the Manchurians. If Japan simply tries to secure materialistic and strategic advantage out of her relation to Manchukuo she may gain much but she will lose more—for she



will lose her own soul.

The only way for Japan to escape the blighting and damning danger of becoming an exploiting force in Manchukuo is for her to keep the spiritual interests of the population there uppermost and to do everything in her power to further these interests. In this the Japanese Christian Church must point the way and provide the necessary medium.

As of old, the Spirit rings out a challenge, "Behold I have set before thee an open door and no man can shut it." On every hand the Japanese Church is facing wide open doors. She is standing with her feet only touching the threshold of her task. The nation with all its teeming, throbbing life must still be possessed.

## Chapter VII

### THE YEAR'S WORK IN RURAL JAPAN

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*A. R. Stone*

The Christian permeation of the villages, or "Rural Evangelism," has really found a place in the activity of the churches in Japan during the last few years. Until a decade ago, practically all the Christian work in Japan was among the upper-middle class and educated class of the cities and large towns, but Toyohiko Kagawa, Motojiro Sugiyama, Yotaro Kurihara, Sotohiko Masuzaki, Hiroto Hirabayashi, Kanzo Ogawa, Kiyoshi Yabe, the Omi Mission, and a few missionaries have succeeded in making the churches of Japan at least nominally rural minded. The Butterfield visit of 1931 and subsequent conferences, denominational and interdenominational, have had a permanent effect on the policy of the churches. The National Christian Council during 1933 had Rev. Y. Kurihara as its full-time rural secretary, and its rural committee has been very active. At least two denominations have set up rural committees, and are seriously thinking in terms of villages as well as of towns and cities. Rural penetration is well on the way to becoming an active experiment and is the subject of much talk.

The year under review, 1933, reveals nothing spectacular in the development of rural work in the churches. The year 1931 was marked by the Butterfield visit and conferences; in 1932 the thought from these conferences got channelled down into the denominations; and now in 1933 concrete steps were being taken to put a few of the many ideas into action. By 1933 hesitation was gone; it was taken for granted that the churches should and would aggressively enter the villages, and the

evolution of a new technique for rural Christian work continued apace. The Methodist Church published a pamphlet (really a small book) in March for its ministers, in which the experience and ideas to date for rural church work were shared and the fundamentals of rural sociology and economics were outlined. The Congregational Church had Mr. Kurihara give a series of addresses in several prefectures to work up enthusiasm for rural work. The other denominations are also beginning to look village-ward.

The statistics appearing in the 1933 Christian Year Book (National Christian Council publication in Japanese) show that there is some kind of Christian work in only 610 out of the 9,737 villages in Japan. Much of the work in the above 610 villages consists of children's meetings and semi-occasional meetings for adults, and the number of actual village churches is a mere handful. To approach from another angle, forgetting the hundreds of tiny farm villages, there are 3,295 villages of from 3,000 to 5,000 population (all agricultural) in Japan in which there is no Christian work at all. The day for statistical evangelism may be done; nevertheless the above figures reveal that the churches have a long road to travel before rural penetration on a large scale will have been achieved.

The remainder of this review is devoted to a discussion of several distinct phases of the present rural Christian movement in Japan.

### (1) Rural Gospel Schools

A list appears in the 1934 Christian Year Book (Japanese) showing one hundred Rural Gospel Schools which were held between June 1931 and August 1933. Of course there are some duplications in this list because of the two year period, but there are also omissions. It is quite safe to say that there were between 90 and 100 Rural Gospel Schools held in Japan in the calendar year of 1933. Of these, perhaps half were held under the auspices of the Kingdom of God movement and other



interdenominational auspices, the remainder being private or denominational enterprises. In many cases the schools held under denominational auspices were held in rural territory where no other church is working.

These schools for rural leadership training have been well described in previous years. In most cases the students remain over night, and the students and teachers all eat, sleep, study, play, and pray together, like one large family. Most of the schools are for only three or four days, others are for a week or ten days, Dr. Kagawa's lasts for a month, and another is for a longer period still but only as a night school. In some prefectures, where schools have been held regularly for five years, the question is being considered of discontinuing the central longer time dormitory school and of replacing it by several local night schools, so that many more people may be trained and that less expensively.

During 1933, the rural committee of the National Christian Council has been planning a text book for leaders and advanced students in Rural Gospel Schools, and it is being edited by Mr. Kurihara, the rural secretary of the Council. It should be ready for publication in the autumn of 1934. Its chapters will be headed as follows:—I. The Present Condition of the Villages. II. Christian Rural Reconstruction. III. Rural Economic Problems. IV. Problems of Rural Social Life; V. Rural Educational Problems; VI. Rural Church Problems. An appendix will give practical helps for planning courses and for financing Rural Gospel Schools, and will give an outline of the type of religious teaching which should be given.

## (2) Newspaper, Correspondence, and Literature Evangelism

In many prefectures, the preliminary seed-sowing, which now makes possible rural penetration, has been by means of what is usually called Newspaper Evangelism.

This consists of advertising in the daily press in the form of brief, striking Christian articles which invite further inquiry. The resulting enquirers are then corresponded with, given and sold literature, and lent books; and some of them are eventually led to Christian life and to the church. Rural Japan has been really touched in this way during the last ten years or more. In some prefectures, as many as three-quarters of these "newspaper enquirers" come from the farming villages. The writer knows of one Rural Gospel School where fifteen out of twenty students were secured by sending a circular letter to the newspaper evangelism enquirers. Newspaper evangelism has been breaking down barriers and opening the road for more intensive rural Christian work.

The different centres in which Newspaper Evangelism is carried on are united into the inter-denominational "Japan Christian News Agency." (See p ) Through this central organization, cooperative advertising is carried on, articles for publication are syndicated, and at annual meetings, experience and ideas of the various local centres are pooled. At the 1933 annual meeting held at Omi Hachiman in October, some prefectures reported a decrease in enquirers, due partly to the national situation and partly to the fact that fewer people than formerly can afford to read newspapers. In some cases, enquirers seemed to be increasing since the early autumn of 1933, and it rather appears as if the tide of difficulty for newspaper evangelism were turning.

During 1933, in at least one prefecture, the central newspaper evangelism office arranged for each of the local semi-rural churches of the prefecture to be a branch-office, with the intention of transferring the guidance of enquirers to the local churches as soon as feasible, with a view to having the newspaper evangelism work more effectively help build up the churches.

### (3) The Rural Work of the National Christian Council

In perhaps no other field has the National Christian Council of Japan given as effective leadership to the churches as in that of rural work. Their active Rural Evangelism Committee, the publication of a text book for Rural Gospel Schools, and their able Rural Secretary, Mr. Kurihara, have all been mentioned above. The latter has had many years of successful experience in self-supporting rural church and village reconstruction work, and through him, the Council has been able to give valuable leadership.

At the annual meeting of the National Christian Council, held in November, 1933, the following resolutions, as brought in from the section on Rural Evangelism, were adopted. They are worth quoting as they indicate the lines which rural evangelism is going to follow in Japan.

- (1) That churches centred in the country (mostly former county towns) should establish Rural Gospel Schools, and make every effort to evangelize the surrounding villages.
- (2) That efforts be made to establish Christian Folk High Schools.
- (3) That evangelists who will be prepared to spend their lives in the country be developed, and that evangelists of ability be sent to the country. (Able young men should not be drawn away from the country.)
- (4) That city churches should establish close relations with country churches, and make themselves responsible for their support.
- (5) That country churches engage in practical endeavours (for rural reconstruction) in the villages, especially in such movements carried on in the Christian spirit as the Cooperative Movement.



- (6) That greater efforts be put forth in evangelism through the printed word; that circulating libraries be formed; and that "wall newspapers" (posters to be put on walls along thoroughfares) be instituted.

At this annual meeting, the leading spirits in rural work from the various churches were able to pool experiences and everyone profited thereby.

#### (4) Tent Evangelism

In Ehime prefecture, under the leadership of Rev. W. J. Callahan, a Methodist group known as the "Ehime Tent Evangelistic Band" is carrying on rural tent evangelism of a unique type. In 1932 and 1933, when some phases of Christian work were suffering an eclipse, this tent work kept successfully marching on, or rather 'rolling on,' for it is sometimes called "the church on wheels."

This work differs from traditional tent evangelism in that the program is designed to appeal to the mind and will as well as to the heart. It is a program of Religious Education and Evangelism, which looks forward to both changed lives and a changed society. Arrangements are made ahead of time through the higher-ups in a village; and then the regular program in one village consists of one day for organization and then seven days with a daily Bible school in the afternoons for children, and preaching or public addresses for adults in the evenings. The average number of staff at each place is about twenty. As there are only certain seasons in which villagers have leisure to attend, one "band" can probably cover not more than six to eight villages in a year with this kind of intensive work. The results to date have been gratifying, both in the number of permanent Christian adherents, and also in the number of permanent Christian causes that have been built up, and still further, in the change in attitude on the part of the villagers and authorities toward Christianity. Forty-two days spent intensively in six villages would seem to be much more effective for the

Kingdom than say forty-two days spent with one day in each of forty-two villages.

### (5) Self Support

The greatest practical problem in rural evangelism is that of self support. There are too many villages for grants-in-aid from Japanese or Foreign Mission Boards ever to go around; and therefore the new rural technique needs to provide for self support almost from the beginning. Plans such as the following were still being discussed and urged in church circles in 1933:—(1) The use of lay farmer-preachers; (2) Having church glebes, i.e. church held land to be worked by ministers and members in their spare time; (3) Giving in kind instead of money by poor farmer members; and (4) The Cooperative breaking and cropping of now waste mountain land. The eventual way out may prove to be a combination of all of the above methods.

In the meantime, the Social Department of the Japan Methodist Church has taken definite steps to facilitate giving in kind in village churches. In November, 1933, a letter was sent out to all the local churches asking for a list of the local products which are and will be given; and from April 1934 a market is being provided for these among the Methodist constituency in Tokyo, the Social Department office acting as distributor. This cooperative venture in one denomination, if successful, may pave the way for a "producer to consumer" Christian cooperative organization on a large scale, as well as a means of helping to distribute goods given toward church support.

### (6) Rural Community Parishes

Last year saw the Kawakami rural church (mentioned in the 1933 Japan Christian Year Book) in Ehime prefecture established on a firm foundation. This church has a farm of a little over four acres on a hillside at the edge of the village.. The church members have given of their spare time to the farm and planted persimmon and fig

trees and grape vines on the property and also grown some wheat. They are using a farm house and store house and are planning a dormitory for long-term Rural Gospel Schools. The church is to be financed by the products of the farm and the givings of members. As the farm develops, the church intends to enlarge its scope and extend its message in many ways.

In 1933 one mission had a committee working on plans for setting up two types of rural centres (based on the Butterfield suggestions), and it was decided to help in setting up centres as follows:—

- (a) One type is to be established in a purely rural location where as yet there has been no constructive effort to build up a Christian cause. In such pioneer surroundings it is purposed to build up a self-supporting church (a rural community parish) through contacts and relationships gained and developed in a program which works simultaneously for the solution of all their problems,—economic, social, educational, moral, and religious.
- (b) The other type of rural centre is to be linked up with an already established small-country-town-church. In this case it is purposed to assist this charge in reaching self support and to transform this charge into a “rural community parish” which will minister to the needs (religious, economic, social, and educational) of the villages surrounding the church.

Of course, it is not the plan to do these as “mission” enterprises, but to work through or under the organized self-governing Japanese church in which this mission works.

The summer community at Lake Nojiri has been yearly adding to a capital fund which is to be used in helping to set up a church community centre for the villages in that region. In 1933 a private gift brought the total up to nearly ¥1,000; and we may look for the project actually to begin in 1934 or 1935.



### (7) Future Developments

Rural work in 1933 seemed to be heading in three directions, which may or may not prove to be eventually going in the same direction. We may look for future development along these three lines:—

- (a) The development or transformation of the existing churches in small country towns into "rural community parishes" or "town and country churches" which will make aggressive attempts to evangelise the surrounding villages by a program which will assist them to achieve the fulness of life in all its phases, through village reconstruction which will be at once, religious economic, social, and cultural.
  - (b) The initiation and development of rural community parishes in pioneer territory, which will from the start minister to all the needs of the farming peoples, so that they may enjoy the abundant life. The Hon. Motojiro Sugiyama, M. P., gave a very suggestive address at the 1933 Federation of Christian Missions, describing the wide program that will be necessary for these parishes. In brief it might be outlined as follows:—the preaching of the gospel; an educational program through literature and adult education; technical or industrial program in teaching farming, trades, etc.; health program including medical service; economic program including cooperatives; protection of mothers and children; a new social life for the villages; and moral education and reform.
  - (c) The development of self-supporting methods of rural evangelism by providing for payment in kind by farmer members, by having rural church glebes, and by using lay farmer-preachers in outstations.
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## Chapter VIII

# THE UNFINISHED TASK IN RURAL DISTRICTS

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*Taichi Uzaki*

### 1.

The rural problem of today is not simply the problem of the rural districts, but it involves also the whole national economic problem, and moreover we may say it is the great problem of national politics.

Again, it is not only an economic problem but also a problem of civilization and certainly a fundamental problem of our national life.

The reason why there is such trouble in the rural districts is because the politics, economics, and civilization are too city-centered; and so the rural districts have been exploited and oppressed materially and also spiritually. The economic system of today is based upon capitalism and profit getting, and it has sacrificed farming and the rural districts for the benefit of commerce and industry. One of the results of this sacrifice is the constantly growing debt of more than six billion yen resting upon the rural districts. Again, it is quite clear that the deep rooted evils of general politics of the present city-centered system have caused many disadvantages and difficulties to the rural districts. Thus the problem of the rural districts has become bigger and bigger, especially during the last few years of economic hardship, until finally the whole nation has realized the seriousness of the situation.

The income of the rural districts has been greatly decreased since the serious fall in the prices of rice, silk, vegetables, eggs, milk, and at present the farmers are having a hard time getting the necessities of life. We see many tragedies here and these facts are casting a dark



shadow upon society. Thus we can find that many of the difficulties of the rural districts today are the results of national and world economic conditions, and the rural people can do nothing to help themselves.

## 2.

Now, can we find any plan to meet these problems? Of course there are many things which have been done already. Among these we might mention the special Emergency Relief Work of today and the inflation of the currency. Through these the prices of cocoons and rice were advanced and so the economic condition of the rural districts was helped to a certain extent. However, there is still much social unrest.

As a matter of fact the two main features of the plan of rural relief are, "Increasing production" and "Profit through a better System of Agriculture." That is to say, the central idea is to get a better system of production. The various plans for rural relief have been based on the theory that the best way to relieve the economic situation is to secure a better quality and a larger quantity of production. This seems to me to be almost complete; for if we compare the present economic condition and wealth of the rural districts with that of years ago, we can see a remarkable improvement. For example, if we fix the average production of rice from 1901 to 1905 at 100, then the production of 1930 shows 134.4. Also the rural districts have been given better financial help lately and better opportunities of marketing their products. Some of these plans are the various schemes of agricultural finance and cooperation. As the result of these things, at present the total production of the rural districts is absolutely far more than that of the past years. Yet it is rather strange that at the present time we have so many troubles and problems among the people who are in the rural districts.

## 3.

I have written already that the rural problem of today is not only a problem of farming or farmers but it is also a problem of civilization which has resulted from many deeper causes. Some time ago Sir Horace Plunkett who is an Irishman called attention to three points as the slogan of the improvement of the rural districts. These points were; better farming, better business, and better living. I am sure that these three are the things which we need today. Capitalism has its own trouble today and we need some new social enterprises.

Mr. Goto, the Minister of Agriculture, in conference with some other Ministers, pointed out two great principles in the solution of the rural problem. These two were;

1. Correction of the fundamental faults in the present system.

He says that we must stand on these two fundamental principles and do everything to solve the rural problems. Thus we can see, as a matter of fact, that they are putting their central emphasis on persons and personality rather than on materials and business. They have found that the increasing of production and better system of business are not the final methods of relieving the situation. Mr. Hawthorne, who is a well known American authority on rural sociology, has said that we must not make the rural people peasants but farmers, if we want to achieve a real civilization in the rural districts. Again, a Russian Socialist Varga says that the total income of the rural people is simply a question of degree of their own civilization. Certainly the Movement of Economic Regeneration of the Rural Districts which is being carried on under the leadership of the Agriculture Department will be best understood from this standpoint.

When we consider the matter in this way we may come to the conclusion that the reform should be a fundamental regeneration which will be realized through the spirit of co-operation and that this is the most important thing

today. Various plans for better system of production and of business are almost perfect these days, only the question is what kind of men and civilization are carrying out these plans. The former plans and program did not consider this point; they are just like "an image of Buddha without its spirit."

#### 4.

No doubt that the development of the rural districts is largely dependent upon their own co-operative attitude. When they have this high ideal the individuals will become stronger. Of course this "co-operative mind" does not mean merely "the charitable mind." We do not want this blind attitude, we do want that which is the root and the spirit of the modern rural system. Thus we are having "The Lectures for the Men", "The Whole Village School", "The Movement of the National School", "Special School for the Rural Leaders", "The Special Plans for the Rural Districts", etc. Moreover, Mr. Goto is encouraging the establishment of social centers for the rural people. So the development of rural economics will be realized through the development of rural life and civilization. It is a good thing that the various plans for rural uplift such as libraries, day nurseries, medical equipment, facilities for recreation, etc. are being extended more and more. However, there are many things yet to be done. These are the things that should constitute our program for the future.

#### 5.

The co-operative spirit necessary for the quickening of the rural organization is a spirit of Christian morals and the Church surely has its responsibility. So we earnestly wish to have the progressive spirit of mutual help and the spirit of sacrificial and devoted co-operation poured into the organization of the rural communities.

Take, for instance, the movement for the expansion of the Rural Co-operative which it is hoped will be the



means of the quickening of the rural economy. It will not work actively unless it is accompanied by the Christian spirit of co-operation. The aim of this movement is to build up a community of good rural people rather than to promote private interests. Among the present co-operatives numbering no less than 10,000, are still many which have not attained their expected success on account of the absence of the spirit of co-operation.

To add a few words, the rural communities must have some healthy recreations. Some sincere farmers tell us today that recreations surely bring great and good results to agriculture. Only recreation given in the Christian spirit meets the necessity for healthy recreation.

Briefly speaking, the organizations necessary for the nourishing of the co-operative spirit so greatly needed by the rural organization, such as the educational association, the spiritualization of industry, the organs for healthy recreation and for any other organs for social service, must have Christian help to the utmost. These plans are not yet completed in spite of the earnest need for them. The rural communities are very far from their ideal, and so the solution of the rural problems is earnestly desired by everybody. The remedy must go directly into the life of the people. After it there will be born the hope for the rural life. I believe the plan for the rural evangelization of the Christian associations which has been recently announced is surely promising something on this line.



## Chapter IX

# THE KINGDOM OF GOD MOVEMENT

## In Its Second Period (First Year 1933)

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*Akira Ebisawa*

### I. General Policy

At the All Japan Conference convened in November, 1932, toward the close of the first Three Year Period, it was unanimously voted to continue the Movement for another two years. This action was largely the result of Dr. Kagawa's strong appeal.

It was the wish of the conference to follow up the program laid out during the first three years of the Movement. Thus in the Second Period we have held to two general principles; first, to cover the fields unreached during the First Period; and secondly, to put the emphasis on various lines of Special Evangelism.

During 1933 the work of the Movement was conducted according to these general principles. The activities are summarized in the following report.

### II. Organization of the Central Committee

A Central Committee of twenty-one members, including Dr. Kagawa, was elected. Ten of these were chosen from the different outlying districts in order to allocate them throughout the Empire.

During the year three Central Committee "retreats" were held, in which the actual situation on the field was studied and the progress of the movement checked up. The Executive, composed of members resident in Tokyo, held an Executive Committee meeting once each month.



### III. Local Evangelistic Work

In cooperation with the "Spiritual Awakening Movement" which was newly launched at the All Japan Conference for the special purpose of reaching Christian and non-Christian schools, the Kingdom of God Movement provided speakers, with the arrangement that they were to speak in the schools of the city or community during the day and in the churches in the evenings. Twenty Centers scattered from the Hokkaido to Manchuria were in this way visited by Christian lecturers during the year.

### IV. Local Conferences

The Central Committee also endeavored to get the district committees to convene local prefectural conferences in the interests of the movement. The following eleven prefectures held such conferences during the year:

Hiroshima, Gifu, Saitama, Chiba, Tottori, Ibaraki, Shizuoka, Oita, Aomori, Hokkaido and Tochigi.

### V. Rural Evangelism

Rural Evangelism was made one of the major projects of the movement during the year. In collaboration with the Rural Commission of the National Christian Council, Rev. Y. Kurihara, the Council's Rural Secretary, was released for service in connection with Peasant Gospel Schools held in different parts of the Empire.

Mr. M. Sugiyama, M.P. and Mr. Masuzaki also assisted in this work. We were in this way able to assist in the conduct of twenty-five Peasant Gospel Schools in fifteen different prefectures.

### VI. Educational Evangelism

Regarding the evangelistic effort for Educational Institutions the campaign was carried on in collaboration with the "Spiritual Awakening Movement" as indicated above. It proved to be very effective inasmuch as the Educational Department of the Government showed its

interest, and helped to recommend our speakers to the local authorities.

The statistics of this Educational Campaign are as follows:

Number of churches which held meetings . . . .	38
Number of schools which held meetings . . . .	82
Total attendance . . . . .	46,055

In addition to this lecture campaign the Central Committee was able to distribute the monthly magazine "Religious Education" to 450 non-Christian teachers employed in Christian Schools, in order to make real to them the ideals of Christian Education.

## VII. Industrial Evangelism

Evangelism in the industrial areas, although one of the major projects of the Movement, must be said to be still in the initial stage. We have, however, attempted to promote this feature at two special conferences held for that purpose.

The Western Sectional Conference was convened May 11th, 1933, at Osaka. Delegates representing exactly 100 factories and 30 interested Christian leaders participated in this conference and earnestly discussed the important problem of evangelizing the factories.

The Eastern Sectional Conference was held in Tokyo, May 23—24. This was attended by fifteen factory managers and forty-two representatives of the different denominations. It was a rather remarkable phenomenon that the owners or managers of factories showed such enthusiasm and a willingness to cooperate in evangelism in the industrial centers.

## VIII. Literary Evangelism

One of the special features of the Kingdom of God Movement is the emphasis it places on literature evangelism. This form of evangelism is peculiarly needed in Japan with her highly literate population,

The Kingdom of God Weekly has the widest circulation of any inter-denominational paper in the Empire. Naturally the main effort has to be put on the editorial work, which is the responsibility of the Movement's Executive. The publishing end is in the hands of the Kyobunkwan.

(1) Special Numbers of the Weekly were published during the year as follows:

The "Living God" Number

Easter Number

"Prayer Answered" Number

Nature Number

Luther Memorial Number

Christmas Number

(2) Various kinds of pamphlets were prepared and published, as follows:

Report of the Kingdom of God Movement (in Japanese) 1,500 copies

Summary of the Kingdom of God Movement (in English) 1,000 copies

Second issue Kingdom of God Movement five-pamphlet series (published by the Tract Society)

Kingdom of God Movement Ten Sen Testament (published by the American Bible Society) 27,757 copies

Kingdom of God Movement Ten Sen New Testament (published by the British Bible Society) 16,000 copies

### IX. The "National Regeneration Movement"

During the year, the Tokyo District Committee carried out a campaign under the name of "The National Regeneration Movement." The Committee made a drive for funds in collaboration with the "Spiritual Awakening Movement" and was allotted three-quarters of the money secured in order to finance its campaign.

"Christian Week" was observed early in October when practically all of the churches in the city of Tokyo held special meetings. Young peoples' evangelistic bands



went to allotted places for street preaching, and 25,000 leaflets were distributed among the citizens. The statistics covering this campaign are approximately as follows:

Number of churches participating .....	108
Number of committee meetings held .....	79
Number of speakers participating .....	180
Total attendance .....	11,100

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## Chapter X

### UNEVANGELIZED FIELDS

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*Toyohiko Kagawa*

I wish first to study the statistics of our field in Japan. A careful examination of the Christian Year Book for 1933 shows that in the 123 cities which are reported there are 1,204 churches and preaching places. There are 610 towns in which Christian work is carried on with 806 churches. The villages reached are still fewer; only 163 have any Christian work in them, and the number of churches is only 172. The total number of places reached, therefore, is 896, while the churches and chapels total 2,182.

As the number of cities, towns, and villages in Japan is 12,019, there are 11,123 places still untouched. Statistics show that there are 11,410 places with a population under 10,000, 470 with between 10,000 and 30,000 people, and 139 cities of over 30,000. Thus we see that the field being reached at present is exceedingly limited. In the agricultural villages, which include more than half the population, there are barely 172 places where Christian work is being carried on.

In the cities where men can be gathered together with comparative ease, all the denominations are vying with one another in establishing preaching places. In my experience in city evangelistic work, I have found that in the various prefectural capitals and other cities, there are probably five or six churches to each square mile. In contrast to this, in the rural areas most of the people have practically no opportunity to hear the Gospel.

"Woe is unto me if I preach not the Gospel!" cried Paul; but in Japan the Gospel is preached most in the



places where there is least resistance, and where the resistance is strongest it is not preached at all. Considering this, I feel that the evangelization of Japan, very far from being accomplished, is only barely begun. Particularly, when we consider this problem with special regard to the occupations of the people, we find the fishing villages hardly touched, and in fact the whole laboring class in the same condition.

The problem then is how to enter these untouched fields. Missionaries are itinerating hurriedly in automobiles, but, if I may give my opinion, there is nothing which shows such poor results as rural evangelism by means of the automobile. If we really wish to evangelize the villages, we must leave behind the automobiles, go from village to village, spending some time in each, and evangelize with our lives. A Japanese proverb says, "Isogeba maware." (If you are in a hurry, don't try a short cut.) Evangelizing by automobile, because it tries to get results too quickly, is in danger of not taking hold in the lives of the people. Religion is not words but life. We shall not take hold of rural life if we only preach and then leave, but we must really guide the lives of the people before we leave them. From this standpoint we can say that the Rural Gospel Schools (Nomin Fukuin Gakko) have opened a new way for rural evangelism.

Even if we look at it merely from the psychological standpoint, by taking the young men when they are most easily influenced and teaching them to make God central in their lives, it is possible to revolutionize village life. Then if we wish to get into the villages we must use the method of the Rural Gospel School. The fishermen, especially, deepen the impression of the necessity for this. The Government promoted Young Men's Association is actually conducting cultural schools in the ships of the bonito (katsuo) fishermen; but I do not know of a single case where a Japanese Christian evangelist is thus earnestly preaching the gospel.

We can say the same about Christian evangelism in the

urban districts where the laborers live. In the larger cities, churches are comparatively numerous, but very few indeed are found among the working people. I think this, too, is because our Christianity is still ideas and words, and has not become life. We must make every possible effort to seek ways in which to reach the working class. Thus, intellectually, there is need to plan sermons, lectures, street preaching, and tent meetings, and, of course, we must not forget the printed page; but along with this we must create gospel schools, and faithfully nurture the souls of the young men. To cultivate Christian economic life, we must teach all kinds of co-operative movements to the young farmers and fishermen and to the laborers.

Evangelizing is not something we can do at just any time. Jesus often said, "The time for me to act is not yet come." Paul said, "Be zealous in season and out of season," but when people become too much accustomed to the message, we cannot lead them. When the people are seeking the way, when their spiritual appetites are keen, then we must preach to them.

Now the Japanese farming and fishing villages are wishing to enter a new life through spiritual effort. Such a time is our very best opportunity. Looking at the working class in the cities, we can say the same thing. Marxist materialism has now lost its fire. This is the time when the principle of the cooperative based on character is sought by the working class in general. If we do not preach "the way" at this time, we shall lose many opportunities. So I think, in preaching the Christian message, there is no need to discriminate between Japanese and Westerners. We must preach this Gospel speedily and more effectively.

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## Chapter XI

# NEW ACTIVITY AMONG LAYMEN OF THE CHURCH

*Gakujo Kozaka*

### 1. Activity Among Laymen in Japan

Hitherto, although there have been various organizations for laymen and activities for various purposes by laymen, there has been no movement distinctly called lay activity.

The Y. M. C. A., Y. W. C. A., Society for Reform of Customs and Manners, Foreign Missionary Societies, Anti-vice Crusades, and Prohibition Movements have long been active but not all are strictly speaking Laymen's Movements.

### 2. The Formation of the Laymen's Association of the Japan Methodist Church

This organization has only been formed and has not yet been fully set on foot. For the most part its business is in the stage of preparation, but its history and general situation of its activities may be set forth as follows:— Since the shock of the financial depression in America and Canada has very greatly extended to Japan, the parent boards of missions have annually made cuts in their grants-in-aid, and in 1933 additional heavy cuts have been made. Further, it was necessary for some missionaries to be recalled. As a result, the Japan Methodist Church has had to face the serious problem of closing half of its aided churches and retiring many evangelists.

In this emergency of the Church, Mr. T. Takahashi in July, 1933, published a small tract, entitled, "The Arouse-

ment of the Laymen of the Japan Methodist Church," urging the establishment of "The Laymen's Association of the Japan Methodist Church" throughout the country. (Two thousand copies of this small tract were published).

Mr. Takahashi, by means of this small tract, both deepened the understanding of all ministers and laymen alike and exerted himself toward having the Bishop and all heads of boards explain these things and stir up the leading laymen toward their realization.

In this time of great emergency, there seemed no tendency for any other way at all to open up, and so from August 28th to 30th, 1933, in the Tosando (Hall) in Gotemba there was held a consultation (the attendants being the Bishop, heads of boards, all District Superintendents, representative laymen, and members of the cooperating missions) in which the result, after considerate deliberation, was the decision to organize "THE LAYMEN'S ASSOCIATION OF THE JAPAN METHODIST CHURCH" and the appointment of twenty-eight persons as the Committee of Preparation.

The Preparation Committee requested the chairmen of stewards throughout the country to name promoters (in each Church); and so on September 9th, 1933, a meeting of the numerous promoters was held at Aoyama Gakuin, Tokyo, and the following name was elected:

**"THE AIM FOR THE ESTABLISHMENT OF THE LAYMEN'S ASSOCIATION OF THE JAPAN METHODIST CHURCH."**

Together with our Japanese nation facing an unparalleled great emergency our Japan Methodist Church also is pressed by an unparalleled great emergency. Especially when we think of the financial aspect, in truth we are overwhelmed with anxiety. This is so because the three mother churches have very lately made considerable and rapid reductions in sums of money which constitute part of the program of our Evangelistic Work Fund. The cause of this is one. In looking back over the past sixty years since evangelism was begun and especially in con-

nection with the Self-support of the Board of Missions undertaken in the fifteenth year of Taisho, we were made to realize the great help of the mother churches. Now, indeed, we must see that this is a suitable opportunity for us to offer the fruits of genuine gratitude.

Again, when we remember that the evangelism of the mother churches here had its origin in the faith and self-sacrifice of those lands, our laymen at this time, with reference to the reduced income for evangelism, cannot endure to look idly on.

From the early time of the opening of the Methodist Movement Wesley set the laymen to work and the laymen marched under Wesley's flag, offering their bodies and substance, so that we look upon the flourishing situation of the present day,—the result of a great positive evangelistic extension and reformation.

Granting that our laymen have made no small efforts for the Church in the past, indeed, in the matter of love for and support of the Church, as we behold the positive aspects like those of the early Methodist laymen, we can hardly contain ourselves for shame.

At first Bishop Akazawa himself was active in efforts to raise funds to make up the evangelistic budget; and although the business office exerted itself night and day to make good the financial resources, our Church is face to face with a final financial crisis.

Fortunately in recent days there has taken place an awakening among laymen never before seen, and at last in the latter part of August in a consultation meeting held in Gotemba we saw the initiation of the Laymen's Association as the result of exceedingly full and careful consideration without a single voice in opposition. The entire laity of the Japan Methodist Church has, with great earnestness, attained joint participation in this movement. We believe now that it is only by the earnest help of the Laymen's Association that the ministers can escape being covered with confusion caused by the danger that confronted the Church.



Hereby we hope that the entire laity of the Church will come to take part in making a very strong Association; thus we together as laymen shall more and more feel the grace of our Heavenly Father and more and more desire to serve the Church of our Lord..

The publication of the name below is a small step forward, feeling the necessity of the formation of the Laymen's Association. We pray that the entire laity may in their breasts fully decide on participation and in proper ranks march forward.

Though some of you may think the formation of the Laymen's Association comes late, yet we believe you will with earnestness support and second it with your assistance,—to this end is our reason for urging the matter.

Next, the By-Laws of the Laymen's Association were formed and the officers were selected as below:—

Articles of The Laymen's Association of The Japan Methodist Church

Article One—NAME

This Association shall be called the Laymen's Association of the Japan Methodist Church.

Article Two—The OBJECT

The object shall be the fulfillment of their obligations by the laymen in loving and fostering the Japan Methodist Church and in the matter of financial support.

Article Three—ORGANIZATION

This Association shall be composed of members of the Japan Methodist Church.

Article Four—OFFICERS

For the purpose of carrying on the business of this Association there shall be directors, overseers, and members. Of the directors one shall be chairman, two shall be vice-chairmen, and several shall be executive directors elected from among themselves.

In each District there shall be a chairman of members and in each station there shall be one member. The chairman shall also serve as a director. The Bishop, all heads of boards, the chairmen of evangelism and finance

of the East and West conferences, together with Superintendents of Districts, pastors, and evangelists, shall be supporters.

#### Article Five—BUSINESS

For the carrying out of the object of this Association the leaders shall consider and determine the necessary matters.

#### Article Six—GENERAL MEETINGS

The delegates to the General Meeting shall be directors, overseers, and members. The fixed general meeting shall be annually at the time and places of the East and West conferences. Special general meetings may be held when necessary by the determination of the directors' meeting.

#### Article Seven—MEETING—BUSINESS.

The business of the General Meeting shall be to hear reports of the business transacted, estimates, settlement of accounts, election of officers, amendment of rules, and any other necessary business.

#### Article Eight—AMENDMENT OF RULES

By consensus of opinion of two-thirds of the attendants at a General Meeting the rules of this Association may be changed.

#### Article Nine—DETAILED REGULATIONS

Detailed regulations may be fixed in the directors' meeting.

#### OFFICERS ELECTED:—

Chairman of Directors—K. Otani.

Vice-chairmen—Y. Nishimura and H. Kawase.

Executive Committee—K. Yoshida, Y. Matsuura, T. Takahashi, S. Tsukamoto, and G. Kozaka.

Members of Board of Directors—(39 names omitted)

Overseas —K. Hiyama and K. Shinomura.

### 3. Business for the Year 1933

The Laymen's Association having thus been set up, it

was discovered that there was much business to be undertaken in the interest of the Church and evangelization.

In the first place, it was determined that by March 1934 a campaign for recruiting members of the Association and for the raising of ¥28,000 for Church aid must be conducted. For this purpose K. Otani, T. Takahashi, K. Toyoda, T. Akiyama, G. Kozaka, and M. Sato made a speaking tour of the whole country at their own expense. As a result, by January 12, 1924, the members of the Association numbered 1,071 and the promised offerings totaled ¥20,630.

In the Directors' Meeting of January 2nd the Association fixed the offerings to be made for the Church at ¥28,000. This sum was requested by Bishop Akazawa as the working fund for 1934.

On October 20, 1933, the Laymen's Association invited missionary representatives from the Methodist Episcopal Mission, Methodist Episcopal South Mission, the United Church of Canada Mission and celebrated the Sacrament of the Lord's Supper together. Those present were thirty-one missionaries and twenty-two Japanese. This meeting was a blessed one and full of significance. The object of this meeting was to express very intimate thanks for the great sacrifices made during the past sixty years in behalf of Japan in evangelistic service and at the same time plan for successful cooperation for the future establishment of the Kingdom of God. Thus this Association of Laymen will in the future lay nationally the foundations.

During March 1934 at the General Meeting to be held in Tokyo, the methods of the practical movements are to be taken in hand and decided.



CHRISTIANITY AND THE JAPANESE  
GOVERNMENT OF JAPAN

(2) Christianization Through Social  
Welfare Work

The Christianization of Japan through social welfare work is a subject of increasing importance. The Japanese government has been actively engaged in social welfare work since the Meiji Restoration. The government has established various social welfare agencies, such as the Social Welfare Agency, the Social Welfare Council, and the Social Welfare Commission. These agencies have been working to improve the social conditions of the Japanese people. The government has also been promoting Christianity through social welfare work. The government has established various Christian social welfare agencies, such as the Christian Social Welfare Agency, the Christian Social Welfare Council, and the Christian Social Welfare Commission. These agencies have been working to improve the social conditions of the Japanese people through Christian principles. The government has also been promoting Christianity through social welfare work. The government has established various Christian social welfare agencies, such as the Christian Social Welfare Agency, the Christian Social Welfare Council, and the Christian Social Welfare Commission. These agencies have been working to improve the social conditions of the Japanese people through Christian principles.

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## Christianity Through Ages

### Western World

The history of Christianity in the Western World is a history of the struggle for a common identity. The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a common identity. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for freedom.

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## Chapter XII

# CHRISTIANITY AND THE COOPERATIVE MOVEMENTS IN JAPAN

*G. E. Bott*

### I. History of Cooperative Movements in Japan

Although the present interest in "Cooperation, and "Cooperative Movements", as a possible alternative to the organisation of industry and trade on a competitive basis, is comparatively modern, certain forms of cooperative enterprise in Japan have a very long history. One form, a kind of cooperative credit society known as a "Mujin", is said to have been in existence as early as 1275 A.D. In its simplest form a Mujin is a group of people who agree to subscribe a certain sum monthly in order to provide capital for members. The member to benefit is determined by lot until all members have had their turn. There have been many variations of this simple form, some of them involving a considerable element of speculation and gambling. In some cases goods were distributed instead of money, in others benefits were distributed after death in a manner suggesting the modern life insurance policy. These societies are still very numerous. Prof. Ogata in his "The Cooperative Movement in Japan", quotes a book on the Mujin saying that there were over one million of these societies in Japan in 1915.

Another and more advanced type of Cooperative Credit Society was established by disciples of the famous scholar and philanthropist, Ninomiya Sontoku, in 1843. This was known as the "Hotokusha", and differed from the Mujin in various ways, notably in that it was intended



to be a permanent society. The Hotokusha emphasized the importance of morality. Their object was, "to bring about a union between economy and morality." In the first instance they were established to rebuild ruined villages and relieve distress, but they gradually came to be used, "for the purpose of fostering diligence and thrift and the development of agriculture." As in the case of the Mujin, members made contributions of money, commodities, or labour. A pamphlet issued by the Federation of Hotokusha enumerates their functions as, (a) Public Service. (b) Educational Work. (c) Economic Work. (d) Social Work. In 1919 there were 503 societies with 20,240 members. The Mujin and Hotokusha are purely Japanese in origin and development and reveal considerable genius for cooperation.

## II. Modern Types of Cooperation in Japan

The modern Cooperative Movement in Japan dates from the first year of the present century when the Co-operative Law which had been passed in 1899 came into force. It is important to remember that the modern cooperative movement in Japan was a movement from above and not from below, and that it has been organised very largely among small producers and very little among consumers. When the Cooperative Movement in Great Britain is mentioned it is the Consumers' Cooperative Movement that is meant. The Webbs' well-known history is the history of the Consumers' Cooperative Movement which had its beginnings in the little town of Rochdale whose only claim to fame is the fact that a little group of 28 labourers organised the first cooperative store there in 1844. The movement thus humbly begun received no official assistance and the great organisation into which it rapidly developed has frequently been regarded with more or less hostility by the authorities. It was decidedly a movement "of the people, for the people, and by the people." The movement which began in Japan a few years later was *for* the small producers,

largely farmers, whom it was intended to benefit, but it was not *of* them or by their own initiative. It was brought back from Europe, particularly from Germany, by public minded government representatives and given to the people ready made, or at least in a semi-ready form.

The two main classifications of the Cooperative Movement in Japan are (a) Associations of producers, and (b) Associations of consumers, of which the former are much the more numerous. It is among agriculturalists that the movement has made its greatest progress. Certainly the conditions under which the farmer grows and markets his products provide ample proof of the need for cooperation. It has been estimated that the farmer receives only from 28 to 55 per cent of the selling price and that "the profit accruing to all middle men between the producer and the final merchant averages 35.8 per cent. Agricultural cooperatives aim to eliminate middlemen, thereby securing higher prices, and they also hope to become strong enough to be able to set the price of farm products at a reasonable and more or-less constant level.

Although there are many agricultural cooperatives, the proportion of the total farm products handled by them is small. In 1927 the rice sold through the cooperatives was only 8.5 per cent of the total rice produced, and of the rice sold by cooperatives, less than one per cent was sold to consumers' cooperative societies. This means that at present the power of the cooperatives to influence prices or control markets is negligible. When producers are able to sell directly to consumers on a large scale through cooperatives, the movement will be in a position to regulate prices in a way which will benefit both.

In addition to cooperative societies for the production and distribution of agricultural products, there are credit societies, societies for the purchase of machinery, for the purchase of raw materials, and other semi-cooperative organisations. The movement in its various forms has been of great value but, to quote Prof. Ogata, "nothing but the cultivation of the cooperative spirit among mem-

bers of societies will quicken the cooperative body as a whole and will endue it with that vital energy which is the indispensable driving force of all great movements."

### **III. Christian Influence and Leadership in the Cooperative Movement**

It is, of course, quite impossible to estimate the amount of Christian influence in any social movement in any country. Undoubtedly many Christians whose names are unknown, and many who would not call themselves Christian but who have caught something of the Christian ideal, have contributed much to the development of cooperatives in Japan. It would be agreed that Dr. Kagawa has done more than any other single Christian in this respect. He has been one of the leading promoters of the movement, particularly in the organisation of Consumers' Cooperatives on the Rochdale plan, in Credit Union Cooperatives, and recently in the Medical Cooperative. The latter promises to become a nation wide movement with cooperative dispensaries and hospitals in scores of villages, towns, and cities. Many Christians are cooperating in all of these experiments and have caught a vision of their possibilities. Many groups and individuals are making other experiments in cooperation and this disposition to experiment is one of the hopeful features of the situation. For example, a Christian cooperative experiment is being made in the city of Mito which combines many forms of cooperation and stands for the whole of life organised on a cooperative basis. In a certain small church the members have begun a Mutual Aid Society through which they make small loans and give aid to sick or unemployed members. Another experiment is being made in connection with a theological school with the object of training the ministry in the principles and practice of cooperation. There is a widespread interest in a form of rural evangelism which includes practical instruction and experiment in coopera-



tive agriculture.

The above is not intended to imply that the Christian Church in Japan is wholly committed to the idea of co-operation and wholeheartedly supporting existing co-operative movements. As a matter of fact the Church, as such, has shown very little interest in the movement and has not organised cooperatives among its members. It has produced a number of individuals who have been both interested and active, but the Church itself has done little. This is not peculiar to Japan but it is none the less regrettable. However, it is a healthy sign that there is an increasing amount of discussion of cooperation between the various branches of the Church and an increasing sense of discomfort because of past unwillingness and present inability to cooperate more fully and effectively.

#### **IV. Christianity and the Future of the Cooperative Movement in Japan**

When cooperative societies have failed it has sometimes been due to defective organisation or bad management but by far the most common cause of failure is lack of the "cooperative spirit." Certainly it is this lack which prevents many more societies from being organised. Many people are willing to try cooperation if it will pay but are not committed to it as a way of life whether it pays or not. To create the cooperative spirit is the first and most important contribution which the church can make. To talk about a church as divided as is the Protestant Church creating a cooperative spirit in its members may seem to be talking somewhat apart from reality, but the fact remains that vital contact with the personality and spirit of Our Lord ought to issue in a spirit of unconquerable good will and zest for adventures in practical brotherhood which are the essence of cooperation. The possibilities of good and evil, chiefly evil, of selfish competition have been pretty thoroughly

explored, but the possibilities of friendly and unselfish and enlightened cooperation have scarcely begun to be examined.

Another service which the church can render to the cause of cooperation is that of education in the history, principles, and practice of cooperative movements. These movements are of considerable variety and extent and are not as well known as they deserve to be. It is too widely assumed that the advocates of cooperation are doctrinaire theorists whose theories have not been tried, or, if tried have been found wanting. The truth is that there have been many experiments which have been eminently successful.

The support of existing cooperative enterprises is another contribution which Christians as individuals and as groups can make. There are organisations like the Medical Cooperative as well as local stores, marketing societies, mutual aid societies, and others, which need a large membership to make them effective.

Finally there is urgent need for new experiments in cooperative living. In a world where man's ingenuity has developed productive technique to the place where ample provision for the physical needs of all is possible, it is intolerable that there should be failure to make full use of that technique and failure to distribute what is produced, due to refusal of men to live as if they were "members one of another." Every church should be a laboratory in which cooperative experiments are being carried on continuously. In spite of many imperfections the missionary enterprise is an example of cooperation across racial and national boundaries, an experiment which should become more and more fascinating and whose results should become increasingly rewarding as methods are improved and new factors are understood. In some respects missionaries are handicapped in their efforts to encourage cooperative movements, but if they are full of the cooperative spirit they, and through them the churches which send them, can find many ways of

demonstrating not only the cooperative spirit but also practical ways in which that spirit may express itself.

Note: The writer has used the following in preparing the historical part of this paper:

1. The Cooperative Movement in Japan, by Kiyoshi Ogata.
2. The Industrial Cooperative Movement in Japan—A translation from a Japanese pamphlet, translated by Mr. W. J. McKnight of Sendai.
3. A translation of a chapter from the "Nogyō Seisaku Mōryo" published by the Shakai Keizai Kenkyū Jō in 1929, translated by Rev. A. R. Stone of Hamamatsu and C. Mimura.

### A List of the Christian Cooperative Societies

Name	Address and Representative	Work and Denomination	Members
Shinyo Kumiai	24 of 4, Higashi-komagata Honjō-ku, Tokyo D. Tagawa.	1923 Credit Association 1926 Honjo Kiristo-kyo Sangyo Seinenkai.	
Yugen-sekinin Seia Shohi Kumiai	137 of 1, Nagasaki Higashi-machi, Toshima-ku, Tokyo H. Maruoka	1932 Co-operative Anglican	73
Tokyo Iryo Riyo Kumiai	8 of 2, Shinjuku, Yotsuya, Tokyo T. Kagawa	1932 Medical Equipment	3000
Yugen-sekinin Kobai Riyo Kumiai	6 of 4, Higashi-komagata, Honjō-ku, Tokyo T. Kagawa	1928 Co-operative Honjo Kiristo-kyo Sangyo Seinenkai	513
Eto Shohi Kumiai Fukushima Shohi Kumiai	Y. Kisada Eneda, Fukushima-shi, T. Suzuki	1932 Buyers Cooperative Presbyterian, Methodist, Congregational, Salvation Army, Holiness & Catholic.	133
Futaba Kumiai	Nii-machi Church, Shiogama, Miyagi-ken,	1932 Co-operative Baptist	25



	B. Otokozaawa			
Noshiro Kirisuto-kyo	Omachi Noshiro-ko	1933	Presbyterian	39
Shohi Kumiai	Akita-ken			
	T. Osaka			
Shohi Kumiai	Ayabe, Kyoto-fu	1929	Cooperative	90
Ayabe Kyoeki-sha	K. Sasaki		Tanyo Kumiai	
Kobai Kumiai	5 Edo-ori-shita	1920	Daily Necessaries	1691
Kyoeiki-sha	Dori, Nishi-ku,			
	Osaka			
	T. Kagawa			
Shohi Kumiai-Kyokai	5 Edo-ori-shita	1926	Shohi-kumiai Association	5250
	Dori, Nishi-ku,			
	Osaka			
	T. Kagawa			
Shohi Kumiai	2 Torimachi, Kochi-	1929	Daily Necessaries	248
Kochi Kyodo-sha	shi		Congregational &	
	K. Fukunaga		Anglican	
Maeda Mura	Maeda-mura, Iwauchi-		Methodist	593
Shinyokobai Kumiai	gun, Koshikuni, Hokkaido			
	M. Honda			
Inori-no-tomo	47 or 10 Higashi	1933	Methodist	31
Gojo Kumiai	Sanjo c-o Methodist			
	Church			
	K. Shinpo			

## Chapter XIII

### TEMPERANCE AND ABOLITION

#### Advances over a Ten Year Period

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*E. C. Hennigar*

Since the repeal of the 18th Amendment in the United States, social workers are frequently faced with the question as to whether the world is not slipping back in the whole field of Temperance reform. Certainly the repeal meant a retreat on the advanced segment of the American front, but we have to remind ourselves and all critics of the movement that while we have lost this battle we have by no means lost the war. Nor have we any reason to be discouraged if progress is slow and, viewed year by year, reform "seems here no painful inch to gain". Rather we must take the long view and keep in mind that, in the further words of Clough, "far back, through creeks and inlets making, comes silent, flooding in, the main." Very recent information shows that sobriety is growing in nearly all countries at the present time. Great Britain has reduced her drink bill from 276 millions in 1930 to 232 millions in 1932; the consumption in Germany has fallen from 4.49 litres of pure alcohol percapita in 1929-30 to 3.57 litres in 1931-32; Denmark has dropped from 2.58 litres in 1919 to 2.19 in 1932; Norway from 2.28 in 1929 to 1.90 in 1932; and, going to the other side of the world, Australia shows a reduction of 40% from 1927 to 1931. Of course this gain is largely to be credited to the economic conditions prevailing throughout the world during these years; but however accounted for, a reduction is a reduction, and it is now up to the forces of Temperance to seek to hold the gains that have been made. Compared with

liquor consumption of 100 or even 50 years ago, the reductions are very striking..

The task set us here, however, is to review the work of social reform in Japan and to face the task yet to be done. We have chosen to cast this article into the form of a review of the Temperance and Anti-vice Movements over a period of ten years. We shall see that so far from being in any degree discouraged we have every cause to be grateful for the really remarkable advances that have been made.

## **1. THE TEMPERANCE MOVEMENT**

We take the Temperance Movement first as being the older. Barely 60 years ago, in 1875 (Meiji 8) to be exact, the first Japanese Temperance Society was organized in the Kaigan Dori Church, Yokohama. This society was rather feeble and was short-lived. However, as Christian influence became more deeply rooted in Japanese soil, it also came effectively to touch wider areas of the national life. Hon. Taro Ando founded the Tokyo Temperance Society, and this Society, with some 30 others, formed the Japan Temperance League in 1898.

### **(a) The Women's Christian Temperance Union**

In 1886 Madame Kajiko Yajima founded the W.C.T.U. She and Mr. Ando and all their lieutenants were earnest Christians and the early Temperance Movement was almost entirely within the church, a Gospel-Temperance Movement. The W. C. T. U. has, through nearly fifty years, done a steady and very fruitful work. Its branches number more than 170 and its members more than 7,500, yet its strength is not at all measured by these figures; it has a wide and deep influence on society in general, not only in the area of Temperance but in Anti-vice and in World Peace Work as well.



### (b) National Temperance League.

The National Temperance League is the result of a union, effected in 1920, of the Christian Temperance Movement with a wider movement which had no religious affiliations. This is a strong organization, well-officered, well-staffed and showing really phenomenal progress during the ten years under review. *Ten years ago* there were 219 societies with 25,000 members. *Today* there are 3,300 societies with 300,000 members, a gain of 1500% in number of societies and of 1200% in members. The disparity between these two ratios of gain means that there are being formed more small societies in the villages. One prefecture, Nagano, has today nearly twice as many societies as were found in all Japan ten years ago. Again mere statistics do not tell the whole story of the growth of Temperance influence and sentiment. Far beyond what would seem to be indicated even by these figures, public opinion is being created and the ethics of Temperance spread widely, especially among the young. These results can be accounted for by systematic education and organization.

*Ten years ago* there were no Prefectural organizations. In 1924 the first Prefectural Temperance Association was founded in Matsumoto, Nagano Prefecture. *Today* there are Associations covering 30 out of the 48 Prefectures in the Empire. The next line of advance indicated is the organization for more intense work of the county groups under these 30 Prefectural Associations.

Recently two new departments have been added to the N.T.L.

In the fall of 1932 a Foreign Auxiliary (Gaijin Bu) was formed, the membership at present being made up entirely of missionaries, 90 members having enrolled representing every part of the Empire from Hokkaido to Kyushu. This Auxiliary is formed solely to further in every way possible the work of the N. T. L. In 1933 a Women's Department of the N. T. L. was formed. There are now some 30 Women's Societies affiliated with the League and 100

Children's Societies. This side of the work has a great future.

**(c) Student's Prohibition League (Nihon Gakusei Haishu Remmei)**

The Student's Prohibition League is a quite independent organization but has its offices in common with and in all its activities closely cooperates with the N. T. L. It, too, has just celebrated its tenth birthday, having been founded in 1923 to celebrate the passing of the law prohibiting the use of alcohol by any under 20 years of age. The League has 65 societies in as many schools, colleges, and universities all over Japan. Out of this League has grown the movement to raise the age limit in the Minor's Prohibition Law from 20 to 25. Drinking is very prevalent in all colleges and universities, students frequently being forced by their fellows to learn to drink when they enter college, a symbol of their coming of age. Hence the Temperance students evolved the idea of prohibition covering the years of school life and of service in the army, viz. up to 25 years of age. This "25 Year Bill", as it is called, is pushed year by year in the Diet but is making little headway. However, the yearly campaign is of great value as an educational medium.

**(d) The Local Option Movement**

Ten years ago there were no Temperance villages, mines, or steamships. During this period the Temperance Movement has taken on a special color, peculiar to Japan; viz, in the direction of local option for small geographical areas or for homogeneous groups. *Today* there are no less than 48 dry steamships, with some temperance work going on in 60 others. Further, there are 15 dry villages; i. e., whole villages that by the will of their own people have declared for prohibition for a period of from three to five years. In each case the primary motive has been the economic one, to build a needed school, to save the village from the effects of bad crops, or from the depression in

general. These villages are not 'dry' in any legal sense. The local municipalities have no power to enforce a 'dry law', or any law for the matter of that, all such power being vested in the authorities of the central government. Rather, these villages base their prohibition movement on 'moral' grounds and it may be that for that very reason it will be the more firmly rooted. It must be noted here that of 17 villages that had voted for this short-term prohibition two have renounced it, being unable to live up to the high standard set for themselves. In addition to the 15 bone dry villages there are 106 others that are dry in spots: e. g., one hamlet in the village may be dry, or the young men up to 25 may have voted to be dry, etc.

Kawaidani Village, the pioneer dry village, showed such very beneficial results that at the expiration of the first contracted five years the villagers voted to extend the period for another five years. Last fall Minami Dani Village, in Toyama Prefecture and geographically near to Kawaidani, likewise entered on a second term. In 1930 this village because of great poverty voted to go dry. The village had no authority to prohibit the sale of liquor, but a committee waited on the seven general merchants who included liquor in their stocks and requested them to give up that part of their business. This they agreed to do. Last November at a ceremony marking the close of the first period and the inauguration of the second period of three years, these seven merchants were given letters of appreciation accompanied by monetary gifts from the village fathers in view of their self-sacrifice for the village good.

One other village that may be mentioned as illustrative of the trends of this movement is Miho Village in Nagano Prefecture. Two years ago, because of acute depression in raw silk, one of their staple products, the villagers appointed a committee to find means by which their economic condition might be improved. At a meeting of this committee the deputy mayor, himself a heavy drinker, made the proposal that the village go dry. This met with



approval and a document was passed round seeking the adherence of the heads of families. Over 99% signed the agreement. Although heavy drinking at funerals and weddings is almost universal in Japan, in Miho Village this and all social drinking is now very strictly prohibited. An exception is made in the case of old habitual drinkers who cannot break the habit, but even they must do their drinking alone. All drinking in groups of two or over is prohibited. Further the villagers bind themselves to help each other keep this agreement.

The detailed rules are different in each village. For the most part the 'dry' villages, unlike Miho quoted above, allow the use of liquor at funerals, weddings, religious festivals, house-raisings, and such ceremonial occasions. In some instances where this is permitted the quantity is restricted to 1 go (less than  $\frac{1}{2}$  pint) per guest. This is real temperance.

Another outstanding example of the benefits of Temperance in Japan is to be found in the coal-mining-town of Mitsui-tagawa in Kyushu. *Just ten years ago* six young Christian miners started a Temperance movement in that town. At first they got little but abuse. However, with rare faith they persisted in their work. *Today* the town is 'dry'; the Temperance Society has 3,844 members, of whom 1,309 are women and 300 are children. Moral conditions in the town are vastly improved, the work of the miners has improved 20%, wages have increased 26%, sickness has decreased 35%, and accidents 40%, while loss of time from other causes has decreased 42%. Health, especially children's health, is better and the economic condition of the people has improved as is indicated by the fact that they have deposited Yen 125,000 with the Temperance Society in the form of savings. So pleased are the owners of the mines, the Mitsui Co., that they have erected a number of quite 'model' houses for these dry workers. These houses are grouped in several villages governed by strict temperance rules.

Such, then, has been the growth of the Temperance work in Japan during the last ten years. Though the movement is well started, much, very much, remains to be done. We regret that we cannot report any diminution in the amount of liquor consumed. In 1930 the Japanese people used 3.5 litres of *pure alcohol* per capita. This is almost entirely accounted for by *sake* which contains 14.169% alcohol (compared with imported whisky 39.61% and Japanese beer 4.5% alcohol). It is of interest but not very encouraging to note that this figure corresponds closely with the figure published by the Home Department for the period 1906-21, when the average alcohol consumption was 3.6 litres. The improvement is infinitesimal, only 1/10 of 1 per cent.

## 2. THE ABOLITION MOVEMENT

Again casting our study into the form of a review of the past ten years we find that the movement for the abolition of licensed prostitution has stepped out of the realm of mere academic argument into the realm of practical politics. With the earthquake of 1923 the movement was shaken into political activity. That autumn the W.C.T.U. sponsored a petition protesting against the rebuilding of the Yoshiwara, the famous licensed quarter of Tokyo, where 500 enslaved inmates, locked in and refused the right even to save their lives, had been burned to death. This had caused a great revulsion in public opinion. The effort to prevent the rebuilding of the Yoshiwara was unsuccessful, due to certain vicissitudes in the political world, but the fire, started, was spreading back over the hills. The following year Nagano Prefecture presented a petition to the governor asking that licensed prostitution be abolished within that prefecture. The next year an attempt was made to get an abolition bill before the Prefectural Assembly, which, after six years of effort was finally passed. Meanwhile other prefectures had learned of this local movement (*kenbetsu undo*), a nation-wide Abolition League had been formed, 40 prefectures had

organized for the work, 13 Prefectural Assemblies had passed Abolition Bills, and two prefectures had put the bills into force, making with Gumma three prefectures to be free of the traffic. Saitama abolished the system in 1931 and Akita in June 1933.

The writer has before him statistics going back to 1924. A study of these nine years shows a slight improvement in each count in the schedules. The number of government-licensed prostitute quarters has dropped from 545 in 1924 to 532 in 1933, the number of houses from 11,227 to 10,500, inmates from 52,256 to 51,557 (the number had dropped to 49,058 in 1929 but reflecting the depression in the rural areas had risen during the following three years only to show a drop again in 1933). In the same nine years the number of registered guests (every guest has to register name, age, address and occupation, just as at a hotel) has fallen from 23,405,000 to 22,393,000 for 1932, the last year available. This is a decrease of 5% but measured against an increase in population means considerably more. An analysis of this last table shows that of 45 prefectures in Japan 13 show an increase and 32 a decided decrease. Of the 13 in the wrong column Tokyo had 4,615,000 guests (an increase of one-half million), Osaka 4,800,000 (an increase of 1 million) and Nagoya 1,580,000.

But, more than by these figures, the success of the Abolition Movement is measured by a radical change in public opinion and in the attitude of the authorities. The student is referred to the 1933 issue of this Japan Christian Year Book, (page 127) for an article by the president of the Abolition League telling of the change on the part of the authorities and of conversations started between the Brothel Keepers Association of Tokyo and representatives of the League. Seven meetings were held during 1933. The Keepers, who ten years ago were demanding substantial indemnity if their business was to be interfered with, now have come to the place where they ask nothing but that they be allowed to change the name and form



of business. The Keepers in nearby prefectures are willing to follow the lead of Tokyo, but the powerful Association in Osaka and Kobe has been opposed. However, it is of interest to note that during this present month, (Feb. 1934) both Osaka and Kobe have asked to be allowed to sit in on these conversations. The traffic is being driven to this by economic stress. While guests have fallen off nearly 10%, expenditures made by these guests have fallen much more. Added to this, increased difficulty in handling the inmates of the houses due to improved police regulations has made it impossible for most of the houses to make ends meet. Hence the change in attitude.

Very recently a meeting of the police chiefs of Tokyo Prefecture has been held to study the future of the traffic. Their decisions have not yet been made public but it is understood that their general attitude was in favour of abolition. The form this abolition will probably take will not be ideal, nor will it satisfy the Abolition workers, but we have to recognize that advance must be made a step at a time. The plan under discussion calls for a change in name and in status of the brothels. They will be called lodging-houses and pleasure resorts. The girls will be termed serving maids. The age limit will be raised to 18 and no loans binding them to the service will be recognized. Tokyo Keepers Association is prepared for this, as are also Kanagawa (including Yokohama) and Shidzuoka prefectures. It is understood that the Keepers in five other prefectures have petitioned the Home Office to be included in this arrangement; viz, Aichi (which includes Nagoya), Kofu, Okayama, Tottori, and Nagasaki. Nagano is also corresponding about some such step. The authorities are holding back these and several other outside prefectures until a plan is settled on for Tokyo, which will then be taken as an example.

The Home Office seems to be in favour of making the abolition nation wide in the near future. It is possible that a law may be promulgated calling for abolition within

a period of three or five years, leaving details to be worked out by the prefectural authorities according to local conditions. If there is no change of Cabinet this may come quite soon. The Tokyo Asahi carried on January 27th 1934 an interview with the Hoan Bucho, an official of the Tokyo Prefectural Police who has charge of this matter, in which he said the change might be made "within this year". More than that we cannot say.

### **The Task Ahead**

We repeat that the Abolition League is under no illusions as to the task that will remain on the morrow of such changes as are forecast above. A very definite program has been drawn up, of which the barest outline can be given here. It falls into five general divisions.

1. An intensive campaign for purity, in thought as well as in life.

- (a) An educational campaign in cooperation with the Prefectural and Home Office authorities and with the backing of the forces of religion. Already such work is under way in Gumma. In that prefecture during January last a series of lectures on Purity was held with an aggregate attendance of 5000. These meetings were conducted by a team including a man from the social department of the Prefectural Office and a man from the Purity Society.
  - (b) On the practical side, all business that would commercialize the sex passions must be strictly regulated. Private prostitution must be suppressed.

2. It will be necessary to protect girls from entering this life. It is proposed to take advantage of the new law for the protection of minors to prevent young geisha apprentices under 18 from entertaining guests. Further, it is proposed to set up some system whereby loans may be made to girls who might otherwise by economic stress be forced into a life of vice. Already the Woman's Patriotic Association (Aikoku Fujinkai) has been doing something in this matter.

- 3 A number of Rescue Homes must be established,

one or more in every prefecture. Doubtless the government will assist in this phase of the work but the League looks to the Missions and Churches, with the Salvation Army and the W. C. T. U., to, for the most part, establish these homes. Only Christian influence can redeem these unfortunate women. Only Christian sympathy and understanding can keep back fresh generations of girls from plunging into the same maelstrom. It is hoped by the League that the Missions will put this into their programs. Probably no greater opportunity lies before us for the decade just ahead.

4. Measures must be taken to combat social diseases. There must be a wide campaign of education on this matter. Free clinics must be established, modelled, perhaps, on the Danish system.

5. New legislation must be called for. A law must be sought making illegal: (a) The loaning of money to girls on the security of their person. (b) The monetary support of anyone, the girl herself, the keepers, procurers *et al*, from the profits of prostitution. (c) The building or renting of houses for this purpose. (d) For employment offices to send women to houses of ill-repute. In other words, the whole commercial element must be outlawed. Existing law makes only private, secret prostitution (mitsubaiin) illegal. New laws must take away all legal support from any form of prostitution, take away the government recognition of the traffic. This will strike at the very heart of the assumption that the traffic is a necessary evil. This will be a great step in advance and is quite fundamental to any wide educational campaign for purity.

Such, then, in general, are the plans and the program of the Abolition League. It is encouraging to know that the men in the Home Office who have to do with this matter have high ideals. They desire to clear the name of their country from the stigma of complicity in licensed vice but beyond that they are eager that the projected reform may be reform not in name alone but that social



conditions may in very fact be improved and purified.

### Later

Since the above article was passed to the Editor a step in advance has been made in the Abolition Movement. The conversations between the brothel keepers of Tokyo and some Christian members of the Diet have come to a conclusion. On March 13th the keepers formally recorded their willingness to change their business into some sort of low grade hotel. The matter is now before the police authorities who already are drawing up regulations looking to giving larger liberty to the inmates while not destroying the livelihood of the keepers. This is, of course, far from ideal, looked at from our standpoint. But it seems to be the best we can get at present. It will simply put the brothel on a par with cafes and restaurants. Probably, in the long run there will be not any larger, and possibly a smaller number of guests using the quarters. And at the least, it means that the traffic is on the move. It is up to the forces of purity to see that it is kept on the move. (For a history of the Yoshiwara system the reader is referred to the 1930 Japan Christian Year Book (page 149).

## Chapter XIV

### THE UNFINISHED MEDICAL TASK

#### Christianity's Obligation

*Compiled by R. K. Start, M. D.*

Well-read people in the West, much interested in missions, and quite convinced that there is a medical task in Africa, China, and India, in many instances become incredulous when told that there is also a medical task in Japan. Yet there is ample evidence to be had in support of this statement, as may be gathered from the accounts of the various phases of medical work which go to make up this chapter. The work described is even now being carried on in Japan, and those engaged in it find plentiful instances to convince them that it will be a long, long time before the Japanese medical profession is able to deal adequately with the need. Even were its numbers much greater, the task is too vast for isolated practitioners to undertake successfully.

Foreign cooperation in the medical task is probably best given through institutional service. Institutions could help greatly by acting as bases to which Japanese practitioners could refer cases for hospitalization, and to which they could turn when consultations become necessary. In writing thus one has in mind the need of numerous general clinics scattered throughout the country undertaking the type of work which is being so well done in the Tokyo clinic described below. Probably the chief value of the latter is in caring for children, and in giving pre-natal and post-natal care and instruction to mothers. Clinics of this type need, and merit, municipal or other official support in order to supply to patients the more adequate nourish-

ment without which much of their advice and efforts prove unavailing.

There are other fields of work not covered by this Symposium, such as the care of the mentally sick, and the establishment of Preventoria for the care of undernourished, convalescent, and 'pre-tuberculous' children. Valiant efforts are being made by individuals in the latter field at present, at the cost of added financial and physical burdens which could conceivably shorten their period of useful service in Japan, since the strain is greater because of lack of training for their self-imposed task. Yet these people undertake the work because they feel that they must do something to give the underprivileged of the Japanese part of God's family a chance to become well and strong. How easily this and many other problems might be solved if the money now devoted to war were made available for Public Health enterprises!

It is very important that our missionary medical institutions of whatever type should be built and equipped to furnish the best and most adequate service possible. Otherwise they are not wholly Christian. Our Lord went about healing disease and doing good for its own sake, not merely to gain adherents, and our aim should be the same. Such an ideal in no way prevents us from doing all possible to spread the Good News, nor lessens our enjoyment of its success.

To make our hospitals and clinics most effective there must be a reliable and thoroughly trained nursing profession, holding the respect of all ranks of society. There ought also to be a well trained social service group, investigating needs, and following up in the homes, the work of the hospitals and clinics. These workers would be under the guidance of a medical profession becoming increasingly interested in the prevention of disease. There would then be an increasing insistence on early diagnosis, with well-equipped hospitals to make this practicable in a way not possible in small private institutions with limited means. In this way we shall come much nearer the reali-



zation of the ideals of the writers of the following articles, and much closer to fulfilling Christianity's obligation in Japan.

## THE WORK OF A GENERAL MEDICAL CLINIC IN TOKYO

The Sei Ai In was established 17 years ago in Fuku-gawa, with the double object of following the command of Jesus to carry the news of the approaching Kingdom and of relieving the suffering of many souls and bodies.

The original work, with all its records, was destroyed in the great earthquake of 1923; and the present work, of which the following is a record, is now carried on in Ikebukuro. But the motive remains the same and the results belong to the Lord.

The work of the clinic is limited to general medicine, children's diseases, and obstetrics. Half of the patients are under 15 years of age. For the maternity work there are 4 beds and a delivery room attached to the clinic building. Only one doctor and three or four nurses work from 1 to 5 p.m., and often till 7 p.m., examining and treating patients. An obstetrician comes to visit the maternity cases three times a week. There have been 186 maternity cases in this "Yorokobi no Ie" since 1927; 17 cases were visited in their homes.

Most of the patients are very poor, and this has been even more marked during the last couple of years since there has been so much unemployment.\* The number of patients has steadily increased from 5,123 seen in 1924-25, to 9,857 in 1933. As the work grows the need of a motor car is felt more and more.

A list of the diagnoses made covers the greater part of the field of internal medicine. A good proportion are respiratory diseases (34% in 1931). Mothers coming for pre-and post-natal care and instruction, patients for

\*To aid in financing it, an offering box is placed in the waiting room to which patients contribute as they are able. (Editor.)

health examinations, etc., afford the clinic opportunities of contributing towards the prevention of disease.

A clinic of this kind comes into contact with very many different kinds of people. A list of the occupations of the 2,549 new patients seen in 1933 is most interesting in this respect. Almost all the trades are represented. There are shopkeepers of all sorts, including street-stalls, and many occupations difficult to classify, such as fortune-tellers, rag-pickers, artists, coolies, etc. There were also business people of all kinds, from house-to-house sales-agents, to Government officials. Unemployed men and families and dependent people with no means of livelihood made up 15.3% of the new patients in 1933. Besides these are the housewives and students.

This very brief summary gives some idea of the breadth of contacts made by a clinic of this sort. There is a great need of a Christian dispensary in every ward (ku) of the city, and of a good Christian hospital. Dispensaries and hospitals really interested in the spiritual welfare of the patient as in his bodily health are a real need. They would be a great blessing, and this is an enterprise which only the Christian church can adequately undertake.

Dr. Mikiyo Suwa

### **JAPAN'S NEED FOR NURSES**

The need in Japan for nurses with a thoroughly modern training is very great. The knowledge of scientific medicine, as exemplified by the leaders of the medical profession in Japan is on a par with that of the most advanced Western countries; but the application of that knowledge is far behind the standard required in the United States and Europe. This is largely due to the lack of properly trained nurses and the comparatively few hospitals standardized in accordance with modern nursing methods.

The fundamental aim of modern nursing education is to prepare young women to meet community needs. These

include: administration and teaching in schools of nursing, public health work, the care of the sick in hospitals and homes, and the teaching of hygiene for the prevention of disease. No one is better qualified for this program than the well trained modern nurse. History has clearly demonstrated that only with the co-operation and intelligent understanding of skilled women can disease be successfully prevented. The story of Florence Nightingale has become symbolic of this mission of women in the great field of public service, and nowhere in the world today is this service more needed than in Japan. There is no greater opportunity for national and community service for young women in Japan than in the profession of nursing. The essential connection between the knowledge of medicine and the battle against disease can never be established until a sufficiently large number of women with modern training can be educated as intelligent assistants.

The nurses of Japan have formed a Japan Nurses' Association and have become members of the International Council of Nurses. This should be a means of raising the standard of nursing in Japan as the Council recognizes as members only associations which comply with specified regulations. This national organization is very young but it is a hopeful step forward.

The work being done at St. Luke's International Medical Center in the College of Nursing is well known, and the demonstration given there of modern nursing technique is influencing the profession of nursing in Japan. St. Luke's College of Nursing has been making an effort for several years to accept only High School graduates, and this group of desired nursing personnel is yearly becoming larger. As the public and the medical profession realize the advantages of having well-educated women, their employment will become more and more a necessity. This is the most hopeful means of raising the standard; for once a public demand for such nurses is created, there will be a country-wide effort to meet it.

A. C. St. John, R. N.



## SOCIAL SERVICE

### *St. Luke's Hospital*

Tojiro, 16 year old office boy, had just been given a verdict of "pulmonary tuberculosis, rapidly advancing". Send him back to his employer with the report? Yes, but first he was referred to a member of the Social Service staff who found that he lived with his married brother and wife and four children under ten, all seven sleeping in one nine foot square room, a tiny kitchen and a small garden completing the home. Free City Sanatorium care could be secured for Tojiro in about three months (time for the young children to be infected) and the brother, along with 80% of the population, had an income with no margin for medical care or other emergencies.

So the social worker arranged immediate admission to a private sanatorium, secured from the employer the small charge for the 3 month interim, and arranged for the brother's wife to bring the four children for careful examination and for instruction regarding hygiene.

This is not an unusual service in a clinic in America, but unknown in any non-Christian hospital in Japan at present. This service, necessary, if the doctor's skill is to give constructive results, is expected in individualistic, practical Christian countries, but is still very new in Japan. Oriental philosophy has not fostered regard for the individual, and medicine has developed as a science rather than as an instrument for human service.

Lack of regard for the individual is well illustrated by the case of Yuwagora, a 17 year boy, with a serious heart condition resulting from beri-beri, who was found to have been sold by his poor farmer parents into a six year apprenticeship for which the parents were to receive ¥300 (about \$16.00 per year) and the boy, ¥1.00 (30 cents) a month. The apprentice system is widely used and often abused in this way. In this case the social worker found the boy's living conditions wretched beyond description.

He was admitted to St. Luke's for a month of free care (having been refused admission at two city hospitals). The employer, touched by the unexpected kindness of the hospital, cancelled a debt of ¥80.00 which he had paid in advance to the parents, and the boy was returned to his home under supervision of the local church.

In St. Luke's the first medical social service department in Japan is giving this kind of service to about 300 cases each month, training young Japanese social workers (there is only one American supervisor), and working closely with fifty Japanese doctors who welcome the opportunity for more adequate service to patients and who help to spread the ideal, especially as the young internes go out to work in other hospitals.

Family welfare organizations which, in America, formed the basis for the development of child placement work, hospital social service, and other specialized forms of social case work have no existence in Japan. The beginning of social case work has been made during the past three years in the staff trained "by hand" at St. Luke's. The Japan Women's University gives three years of theoretical training for social work but no practical courses. The next step is the development of a combination training course, not possible before a practical demonstration is in working order.

Helen K. Shippo

## LEPROSY—A TASK AND AN OPPORTUNITY

This task is now much greater than it was twenty-five years ago in spite of the fact that about twenty-five times more is done at present along this line than was done in the previous period, both in the way of medical treatment, and in providing for leper patients the common necessities of life and the gospel of healing. A so-called "task" is not a task for anyone as long as its needs are not known. Until they are known it is simply a *situation*. The *situation* may exist, and in regard to leprosy and leper patients did exist, centuries before it was known to any great

extent. But with the recent rapid increase in the general and special knowledge of the problem of leprosy not only among the so-called specialists, but also among the public in general, the problem reveals itself as a *task* to be seriously taken in hand by all friends of humanity, but in particular by Christians, to whom sympathetic helpfulness towards the needy is always an appealing task because it is the Christ-call in behalf of "even the least of these my brethren".

When looking, as Christians, at the problem of leprosy in Japan as an "unfinished task", the question immediately arises as to what part of the problem chiefly concerns Christian missionaries and Japanese Christians. Humanitarian institutions and activities, as we know, have always and everywhere been initiated by the Christian Church or by Christian individuals, and in this respect work for and care of leper patients is no exception either here in Japan or elsewhere. The private Christian leper hospitals in Japan, at present six in number, all antedate the Government hospitals by at least two decades. The earliest of these was founded forty-five years ago, while the erection of the first Government leper hospital took place only twenty-five years ago. It is fine and encouraging indeed to observe how rapidly during the last two decades Government efforts in behalf of anti-leprosy and the care and humane treatment of leper patients have followed in the wake of missionary efforts along those lines. And so swift and efficient have been these efforts that by this time they have not only caught up with mission efforts but have far outstripped them in almost every way. There are at present about five times as many leper patients in Japan Proper under the care of the government as there are in all the private leper hospitals. And this is as it should be and most decidedly follows the trend of the objective of all mission philanthropic undertakings, for such undertakings are not the motive nor the ultimate purpose of true mission work.

As the writer sees it, the "Unfinished Task" of foreign



Missions in Japan for the present consists:—first, in the effort to maintain the existing private Christian leper hospitals in as high efficiency as means for their support will make possible; and secondly, to bring the Gospel message with all its implications into the Government leper hospitals. Along with these, a third line of effort is to encourage in every way possible the Government authorities to assume the *physical* care, including medical treatment, of all hospitalized leper patients, leaving to the Mission workers the *spiritual* care of the patients. In this connection it is a matter of encouragement and thankfulness that at present all the Government leper hospitals in Japan, seven in number, are wide open to the Christian workers who come with the simple but marvelously powerful Gospel of salvation through the atoning and redeeming sacrifice of Jesus Christ. We are glad to say that in this spiritual work for the leper patients in the hospitals the factor of denominationalism is practically eliminated. It may not be known to all readers of this article, but it is a fact that no evangelizing work in these hospitals is carried on by any Mission as such. The “Kozensha” society for lepers, which has under its care the “Ihaien” in Shimo-Meguro, Tokyo, has in its membership Christian Japanese and missionaries of various churches and Missions and hence is truly inter-denominational, or might be called un-denominational.

Someone has called work for leper patients the strongest apologetic Christianity has to offer. The command of Christ “Cleanse the leper”, obeyed by the Church in a spiritual and physical sense, has brought healing of soul and body to many hundreds of leper patients in Japan. The cause at present has thousands of friends and supporters, especially among the children of Christian Sunday Schools. The Lord is constantly setting his stamp of approval upon the work. There are, however, still tens of thousands of leper patients in Japan for whose care and betterment nothing is done. To reach them and bring them under care and treatment and within reach of the

healing and cleansing power of Jesus Christ is a big part of the "Unfinished Task".

A. Oltmans

### MATERNITY WORK IN JAPAN

The great bulk of maternity work in Japan is in the hands of the midwife. This system has been firmly established for ages and it has been suggested that to meet the immediate needs of the country, this system be developed and improved where necessary. To this end, a means of regulating the profession is necessary, to ensure that only qualified midwives may practice. There are many good schools for midwives in Japan which could turn out efficient workers.. By adding a little more to their training course these midwives could instruct mothers and expectant mothers in much basic hygiene and also send cases of a doubtful nature to the proper centres.

An ideal way would be to deliver all primiparae (first baby cases) in Hospital, as well as all abnormal cases. In order to bring these cases to this happy end, a country-wide system of Pre-Natal Clinics is needed, in which prospective mothers are examined at intervals during the pre-natal period. Attached to each Clinic would be visiting nurses, who do much to overcome prejudice and bring the cases to the Clinics. Where abnormalities are found proper treatment is instituted, and where indicated, admitted to Hospital for delivery. It is imperative that at least all abnormal cases be admitted to hospital for delivery. Where the findings are normal, the case might be referred to a certified midwife and the delivery done at home, a consultant staff being available for emergencies. The immediate reporting of deliveries allows the Child Health Authorities to attend to the welfare of the newborn child. In due time the mother would report to a Post-Natal Clinic, conducted in the same building as the Pre-Natal Clinic, for a checkup.

Much has already been done in Japan in this branch of Public Health, but there is plenty of room, indeed a cry-

ing need, for more.

If the above measures were to be thoroughly carried out, we should have the machinery to cope with the situation in an effective manner. No expectant mother need then be without this valuable service. Of course the aid of the Government is essential to provide free Pre- and Post-Natal Clinics and also to see that needy cases have hospitalization of the proper sort where necessary. By these means, carried out in a country-wide manner, much suffering could be avoided, to say nothing of the actual saving of many lives. Seeing that the midwife already exists, it would be a shame not to make use of her and to develop her so that her efficiency would approach 100%. It seems to be the quickest way of getting effective action on the situation. As time goes on, more and more cases will be delivered by the doctors, but the midwife will continue to be a great factor in Obstetrics.

With reference to Gynecological care, more public clinics are needed, to say nothing of better facilities for the hospitalization of people of limited means, as well as for needy cases. Since poor Obstetrics is potential Gynecology, the value of preventive measures in this branch of Medicine is obvious.

M. F. Jones, M. D.

## ANTI-TUBERCULOSIS WORK AMONG WOMEN

### Notes on the Garden Home, Tokyo

The Garden Home opened in April 1924, with two barrack buildings on a deserted looking piece of ground, with no income, but with the firm conviction that the will of God was at the back of it. "For women and girls only....". Had it been for men also it would probably have been full in 2 or 3 weeks, to judge by the applications, but our patients came very slowly; a great dread of the disease and absolute ignorance of treatment may have been the reason.

The results in some of our first year cases were very



satisfactory, and I outline a few because they have stood the test of time which many of later date have not. Of these four, three were already Christian, which undoubtedly strengthened them to look for healing: One, a graduate of a Higher Normal School, remained about a year, then took up flower culture, and is now a teacher of science in a girls' school. Another, a nurse, regained her health and is now Matron of a hospital. The third, a lighter case than the two preceding, is now the mother of three healthy children. The fourth, a woman of great faith and character, had nursed her husband till he died of the disease, then, after her own recovery, established a small country home to which come patients who have recovered and people in need of rest.

We began by refusing advanced cases, but soon gave that up and now we welcome them. The Garden Home has grown into a little Garden of Souls. One little 3-months bride, fresh from a home in the mountains to a smoke-polluted city, developed galloping consumption. She came, a poor, frightened little soul, to be found by the Good Shepherd; and told her mother, who came for the last week, not to cry, she was so glad to go to Iesu Sama. The father, a Buddhist priest, came later and thanked us for his child's having left this world in peace.

For several years we had a succession of unsatisfactory patients, the kind to whom the Garden Home was only a place for their bodies; and when they left, no links were formed. Then we began asking our Lord Himself to choose the patients and He brings us very interesting and responsive ones.

As to the change wrought in many by faith in God, the specialist who comes 4 days a week, not as yet a Christian in creed but very much one in his life, believes so much in it that when he finds one of us in a ward (the times of his 'rounds' are uncertain, or we would not be there) often says, "No, don't go," and to the patient, "Listen to this talk; it will do more for you than I can."

On Christmas Eve he met one of us in the passage.

"Go to W-. San" (a girl patient in a critical state). Her father was greatly distressed about her, her mind seeming full of evil thoughts and superstitions. "But the nurse says she is too weak to listen...." "That does not matter, you *must* go." Our Lord was there, waiting; the cry from a distracted soul, "Lord, save me!" and deliverance given then and there. The parents knelt, sobbing out their thankfulness. At 3 a. m. Christmas Day, she passed peacefully to the other side.

The Library is a great asset, with books to uplift and cheer. A gift last year of a shelter, in winter used as a sun parlour, enclosed on 3 sides with glass when windy, is doing much to help light cases to recovery. We get a good many girl patients, ages 17 to 23, delightfully keen,—several baptised lately, and more preparing.

A generous gift from a friend is enabling us to erect new wards with 24 beds, so the 10 year old 'child' goes on growing—it so appreciates the cordial sympathy and help for individual patients from missionaries of many missions.

—M. A. Tapson

### TUBERCULOSIS—A PRESSING PROBLEM

One does not live long in Japan before discovering what a scourge is the White Plague. It carries off some of Japan's most promising young men and women and disables thousands of others for varying periods. It does not stop with this, it takes toll of all ages and all ranks of society. For example, in 1930, the death-rate from all forms of Tuberculosis was 200.3 per 100,000 of population. It ranged as high as 453 per 100,000 for boys and girls between the ages of 15 to 24, a period of life in which in every country, tuberculosis mortality is heaviest. In this age group in Japan, in the same year, 331 of these deaths were from the pulmonary form of Tuberculosis. But age does not escape: for the years 60 to 69 in 1930, the death rate was 102.9 from Pulmonary Tuberculosis alone.

In combating Tuberculosis the Sanatorium is a very

valuable aid. Ideally, a Sanatorium is intended only for the restoration to active life of light cases of the disease, or those amenable to some form of treatment likely to have the same result. Almost inevitably, however, most institutions become Hospital-sanatoria, admitting advanced cases also. This is very true in Japan. Yet the segregation of advanced cases with bacilli-containing sputum is most necessary. Writing of the improvement of the Tuberculosis death-rate in Canada, Dr. Wodehouse, until recently Secretary of the Canadian Tuberculosis Association, said, "I firmly believe the care of indigent cases in large numbers is the greatest secret of the influence of the sanatorium on Tuberculosis death-rates." To care adequately for indigent cases in Japan requires a great increase in Government and Municipal aid. In 1931 there were still 16 of 47 prefectures\* without public sanatoria. All but one had at least one private sanatorium. The total number of beds available for the treatment of Tuberculosis in 1931 was 9,475. The number has increased since then, but is still far from adequate. Japan needs 300,000 beds for the treatment of Tuberculosis!

Clearly, any speedy attainment of this ideal is unlikely under present conditions, and, accordingly, while striving to increase the numbers of beds available, we must also undertake measures calculated to decrease the number of beds required. This, obviously, involves a resolute attack upon the spread of infection. In many instances education, which will figure largely in the attack, will mean a radical change of attitude. Student health must be placed before examinations and diplomas; public spitting and unguarded coughing must not be tolerated; servants should have thorough examinations before being engaged for homes where there are children; and chronic, unexplained coughs, and "asthma", even among relatives, must not be allowed to go uninvestigated.

There is space only to name other methods of attack.

\* This number, 47, includes the 'fu', the largest cities.



Case-finding surveys of districts; examination of school children, with state-financed X-ray films where necessary; public clinics for chest disease; increased sanatorium facilities; and always extensive educational campaigns. Preventoria for children are also badly needed. Some of these measures are already being carried out on small scales, and it is believed that the Government plans to devote a large sum to furthering the work. But no deep study is necessary to convince one that for many years to come there will be great opportunities for Christian missions in anti-tuberculosis work, and great need of such work. When patients are in an institution for long periods necessary for the treatment of Tuberculosis, the mental and spiritual sides of life come prominently forward. A 'Christian atmosphere' in a sanatorium seems a definite help to patients confined to bed for long periods. It is surprising what a large percentage of patients become interested in Christianity while "taking the cure." To many the 'visits' for Christian teaching are not nearly frequent enough. In some instances we have been urged by non-Christian relatives to accept obviously hopeless cases just in order that they may have teaching which will help them to die peacefully.

Tuberculosis work offers probably a wider field of work than any other speciality. Its activities range from exacting surgery to urgent problems in social economics. The tremendous need implies large obligations, but these once accepted, there open up endless ways of aiding in a fascinating and worthwhile task.

R. K. Start, M. D.



## Chapter XV

### WHAT SORT OF CHRISTIAN WORK IS NEEDED IN THE INDUSTRIAL SECTIONS OF JAPAN?

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*Takayuki Namae*

Disregarding for the present the causes and the principles underlying the formation of urban-communities during the Middle Ages and Ancient Times, we may divide Modern urban-communities roughly into Political-Communities, Industrial-Communities, and Educational Communities. Among these Urban-Communities, the Political-Communities, in accordance with the political system of the country, have a tendency to be concentrated into one clearly defined area; while the Industrial and Educational Communities tend to be scattered about here and there. The growing Commercial and Industrial Communities in particular are the storm-centres of the social and intellectual problems of the present day, and are at the same time centres of power which furnish the motives both of Education and Politics. Consequently the development of the Commercial and Industrial centres constitutes a barometer by which the conditions of the country may be judged. The reason why the Commercial and Industrial Communities are of such tremendous importance at the present time is due to the so-called Capitalistic-System of our economic life. However, the rôle which this Capitalistic-System is playing in the present social organization and the changes which it may yet undergo constitute problems deserving very earnest scrutiny; but these themes will not be considered in this connection. So long as violent revolution against the present economic order is disavowed, there will be movements for the regulation of economic conditions,



social reform movements, cooperative societies, and mutual cooperative movements. Again in connection with these movements, in a very complicated sense of the term, there will also be social-service work to be done. I will confine my consideration to the rôle which social-service should perform within the present economic system in the sphere of the rapidly developing Commercial and Industrial Communities, particularly to the kinds of Christian Social-Service work which is to be recommended in such communities.

### **The Commercial and Industrial Centers of Japan**

It has been noted that the Commercial and Industrial centres tend to be scattered here and there over the country. Among these centres, Tokyo, Osaka, Kobe, Nagoya, and Fukuoka are known as the Five great Commercial and Industrial Cities of Japan. The following statistics for 1932 show the number of laborers in the prefectures of which these Five Cities are centres in comparison with the total number of laborers in the whole country:—

	Factory Laborers	Non-Factory Laborers	Total
Tokyo Prefecture . . . . .	288,149	216,339	504,488
Osaka Prefecture: . . . . .	259,423	175,656	435,079
Hyogo Prefecture . . . . .	153,183	90,853	244,036
Aichi Prefecture . . . . .	172,149	89,615	261,764
Fukuoka Prefecture . . . . .	85,046	169,959	255,005
Total . . . . .	957,950	742,422	1,700,382

From the above statistics it will be seen that in the Five Prefectures mentioned there are 957,950 Factory Laborers as compared with the 2,100,000 Factory-Laborers in the entire country, i.e. 45% of the total Factory-Laborers in Japan. The total number of Laborers in these Five Prefectures is 1,700,383 as compared with the 4,000,000 Laborers in the entire country, i.e. about 35% of the total in Japan. Hence we may very properly

designate these Five Prefectures as Industrial Communities or Industrial Zones.

While Tokyo is an aggregation of Political, Educational, Commercial, and Industrial communities, since there are 500,000 laborers among its 5,000,000 inhabitants, it is quite clear that Tokyo occupies a very important place among the Industrial communities of the country.

### Social-Service Work in the Industrial and Commercial Centres

Social-Service work in Japan at present is making rapid progress, particularly that phase of the work which is being fostered under municipal management. The following are the statistics for 1930:

Social-Service Enterprises under Municipal Management .....	1500
Social-Service Enterprises under Private Management .....	3000
Social-Service Enterprises under Undesignated Management .....	900 cir.
Total Enterprises .....	5,400.

Social-Service Enterprises under Municipal Management in Tokyo, Osaka, Nagoya, and Kobe—these Four Cities—are as follows:

Place	Number of Enterprises	Cost of Equipment etc. (Incidentals included)
Tokyo .....	165	¥6,100,000
Osaka .....	97	3,518,000
Nagoya .....	34	641,000
Kobe .....	31	1,564,000

The above shows the number of municipal Social-Service Enterprises as well as the cost of the same in these Four Cities; but in Tokyo, for instance, the total number of Private and Municipal Social-Service Enterprises aggregate more than five-hundred. Consequently, we may truly say that Social-Service work has made marvel-

lous progress under Municipal Management, though the number of Municipal Enterprises is far behind those under Private Management. This, however, must be regarded as the natural course of development. With regard to the object of Social-Service work, certain enterprises are based on social policy, certain others grow out of the feeling of joint social responsibility, while still others are founded on the religious motive of love for humanity. Among the various complex motives which prompt the doing of Social-Service work at the present time, I desire to deal particularly with the religious motive, and will endeavor to show what special kinds of Christian Social-Service work to be carried on for the sake of love for humanity are particularly needed within the industrial centres of the country.

### Settlement-Work

I do not deem it necessary to relate in this connection how Settlement-Work was begun, and what mission it has fulfilled in England. The first work of this kind to be started in Japan was begun by the late Katayama Sen in 1897 soon after his return from America when he founded in Tokyo Kingsley Hall for the purpose of guiding young men as well as laborers. This work on account of the lack of funds was unfortunately forced to close only a few years after it was inaugurated. The Mizaki-Kaikwan, established by the Baptist Church in 1908, is the oldest monument of Settlement-Work still in existence in Japan. Though this sort of work at last made rapid progress only after the Great War, most of the enterprises in this line were undertaken by the Christian Churches. Various Municipal Social-Service enterprises, however, were on foot by this time. There are said to be about two-thousand Social-Settlements in the world outside of Japan, and every single one of these is under private management, not one being under municipal management. Japan is indeed the only country in the world to have Municipal Settlement-Work. Consequently, in Japan,



Settlement-Work is in danger of becoming merely businesslike, or of over emphasizing material equipment, and also of failing to embody the homelike spiritual and personal leadership which characterized the original purpose of this line of social service.

As I have stated before, the Christian Church has under its management by far the majority of Social-Settlements, and occupies, therefore, the position of leadership in this line of Social-Service. From now on the Christian Church should place ever-increasing emphasis on Social-Service work within the industrial centres of the country. Hitherto in both private and municipal Social-Service work the chief emphasis as a rule has been placed on the protection and instruction of women and children, and is open to the criticism of neglecting to become the benefactor also of the ordinary laborer whom it should likewise seek to elevate and improve. Though little may be expected from Settlement-Work under municipal management in behalf of the ordinary laborer, it is quite feasible for private enterprises to accomplish very much along this line—indeed such service is imperative. The number of Social-Settlements in Japan at present are: Under Municipal management—28; quasi-Municipal management—6; Private—81; Total—115. Though it cannot be said that Social-Settlements under private management are doing nothing toward the betterment of the condition of laborers, it can be affirmed that where religion is disregarded, speaking on the basis of my observations, there the laborers are exposed to the influence of radical thought. Hence I firmly believe that it is possible for persons of Christian conviction only to enter sympathetically into the situation of the laborers, to provide friendship for them, to improve their spiritual as well as their material condition, and to carry out the original purpose of Social-Service. Among the Social-Settlements, there are twenty-three or twenty-four under Christian management, and most of these are carried on very efficiently. I

believe that the Christian Church should feel it her duty henceforth to engage more devotedly in Settlement-Work within the Industrial Centres in behalf of the ordinary laborers and of the needy classes..

### **The Mutual Aid Association Movement**

The so-called Industrial-Associations deserve mention because they represent a movement to reform the present economic structure by orderly and legitimate methods, apart from the idea of profit, on the basis of mutual cooperation. These Industrial-Associations have drifted far away from the old Industrial Guilds of Japan, the purpose of which was to protect certain special classes only. Like the so-called Consumers' Cooperative Associations which have flourished abroad, these Industrial-Associations constitute at present a very important wing of the movement for social reconstruction in Japan. The establishment of these Consumers' Associations also in Japan in the future is highly desirable as they will advance the social structure entirely apart from the idea of profit; though at present they are regarded as outside the bounds of Social-Service. However, avoiding details, I shall describe the Mutual Aid Association Movement which is based on the spirit of mutual helpfulness. Aside from the reasons of their existence, it is a fact that many of the Social-Service enterprises under private management in Japan depend upon the contributions of capitalists for their support. Consequently such enterprises both directly and indirectly suffer the disadvantage of appearing to be for the benefit of capitalists themselves. At any rate, if an antagonistic attitude were assumed toward the present economic structure, these enterprises would hardly be able to continue. In order to avoid this disadvantage, and to carry on Social-Service work, therefore, on the basis of righteousness and love for humanity, it has been found expedient to depend on the Mutual-Cooperative movement. As Social-Service work in the industrial and commercial centres in behalf of laborers

progresses in the future, I believe that it will depend on this agency and naturally develop in this direction. For instance, the Association for Medical Aid, Maternity Associations, Day Nursery Associations, etc. are illustrations in this direction. As the Mutual-Cooperative movement very much requires spiritual leadership, it must be conceded that it would be most appropriate for the Christian Church to sponsor such a movement, particularly within the bounds of the industrial and commercial centres of Japan. Because the Mutual Cooperative movement lacks the element of spiritual leadership, it is in danger not only of ending in failure but also of becoming a hotbed of radical thought. Many examples might be cited to substantiate this statement. At this time when Social-Service work under private management is suffering for lack of funds, I feel very keenly that Christians should make a decided advance in extending their sympathy as well as a helping hand to the Mutual Aid Association Movement which is indeed an effective method of saving the day for Social-Service.

### **The Dissemination of Children's Welfare Institutes**

Among the so-called civilized countries of the world, Japan holds the record for fecundity as well as for infant mortality. For every one-thousand of the population there are thirty-three births; but at the same time, among every hundred births there are twelve or thirteen infant mortalities. Such a high rate of infant mortality is without precedent among the so-called civilized countries of the world. This fact will be confirmed by the statistics of infant mortality for the year 1930. The standard of percentage is on the basis of one-hundred births.

New Zealand	3.4%
Australia	4.3%
England	6.0%
America	6.4%



France .....	7.9%	Japan—12.4%.
Germany .....	8.4%	

According to the same statistics, the percentage of infant mortality in some of the great cities of the world is as follows:

Wellington .....	4.0%
Sydney .....	5.0%
New York .....	5.7%
London .....	5.9%
Berlin .....	7.3%
Paris .....	9.1%
Tokyo .....	9.7%
Osaka .....	12.7%

With the exception of Paris, in all of the great cities of the West, the percentage of infant mortality is very much lower than in the large cities of Japan. How to reduce this high rate of infant mortality is a tremendous problem. As a solution of this problem, I advocate the dissemination of Children's Welfare Institutes. Children's Welfare Institutes were first established in France in 1890, mainly for the purpose of promoting the health of normal infants; but so rapid has been the extension of these institutes that there is no civilized country in the world at present which does not have them. Especially in New Zealand have the Children's Welfare Institutes grown most rapidly; but in England, America, Germany, and Italy also the greatest efforts are made for their dissemination. For instance, in England there are two-thousand; in America, counting the main institutes with their local branches, there are about seventeen-thousand; and in Germany there are two-thousand-five-hundred of these Children's Welfare Institutes. These institutes constitute one of the chief reasons for the low rate of infant mortality in occidental countries. The number of Children's Welfare Institutes in Japan is still very small; counting indeed the municipal and the private institutes, the total would not exceed one-hundred-and-twenty. It is to be

greatly regretted that among these institutes in Japan, only twelve are under Christian management. It is of the utmost importance that the doctors and nurses who engage in the work of these Children's Welfare Institutes are moved to do so with very definite Christian convictions. Again these institutes in time of need supply the means for the welfare of the home and open channels for the improvement of domestic conditions. Particularly in the industrial and commercial centres where there are so many laborers and persons without means, doctors and nurses whose cardinal principle is love for humanity, could, I firmly believe, meet their great need, prevent the death of normal infants, and infuse new life into the homes so difficult to reform through the agency of Children's Welfare Institutes. For these reasons, I regard it the duty of the Christian church to support this sort of work within the industrial and commercial centres of Japan.

### **The Protection of Apprentices**

In Japan the apprenticeship system with its historical background in the feudal period has been handed down in the line of normal development until the present time. Formerly this relationship of master and servant was characterized by warm mutual affection, and as a rule the agreement between them was carried out to the letter. Even since the rapid growth of mechanical industry subsequent to the Meiji Restoration there is still a great place for the application of the apprenticeship system on account of the specialized handicraft carried on by business houses which keep up the old customs, and find it so difficult to conform to more up-to-date methods. However, the employers utilize indeed the same form of agreement which has prevailed since the feudal period; but very frequently violate their agreements, and selfishly exploit the labor of apprentices during the long period of apprenticeship. With reference to the industrial labor of minors there is a law for the protection of those under

fourteen years of age; but for those past this age limit there is no legal protection. There has recently been promulgated a law against the mal-treatment of children; but this applies to the public abuse of minors under fourteen years of age and to those of course in the home also, though it furnishes no protection, as a matter of fact, to apprentices. Consequently those in apprenticeship are entirely outside of legal protection. The Government has passed a law relative to business houses, in which the protection of apprentices was partially planned; but the heads of these business houses themselves raised opposition so that nothing has yet been effected in this line. The protection of apprentices is in a way the business of society; but it can also be said to be a matter in which the Christian Church should take a special interest. The Y.M.C.A., which has grown to be a world-wide institution, and which has to its credit such a glorious record of meritorious service, can be said to owe its origin to the religious awakening of two or three apprentices. However, in Japan where there are so few Christian apprentices, it is most difficult for the apprentices themselves to inaugurate such a movement, and the Christian Church as a whole should move forward and inaugurate a movement for their protection. I believe that the Y.M.C.A. in Japan also should especially espouse this cause and move forward toward its accomplishment. At any rate, Christians should take the lead in the work of protecting and enlightening the apprentices in the industrial and commercial centres of Japan, and should regard this work as one of the phases of their evangelistic task.

### **The Protection of Female Factory Workers**

One of the special industries of Japan is textile manufacture. Consequently the number of the male factory workers and the number of the female factory workers is just about the same. Perhaps this ratio between the male and female factory workers is without parallel any-



where else in the world: namely, the number of factory workers to whom the factory law is applicable when classified according to sex is one-million males and nine-hundred-and-sixty-thousand females. I recognize the need of thinking out certain original methods for the protection of the female workers in the industrial circles of Japan where special conditions prevail. With reference to the facilities for the welfare of the workers within the various factories, it must be said that they differ very greatly; though there are to be found some with complete and valuable equipment. Among those which may be compared favorably with the model factories of the West are: the Gunze Silk Spinning Factory in Kyoto prefecture, the Kurashiki Cotton Spinning Factory in Okayama prefecture, and the Kanegafuchi Cotton Spinning Factories. However, in general, most factories have only the equipment required by the Factory Law, and make no provision for facilities for the welfare of the workers; in other words there are not a few factories where the thought of such facilities is abandoned in an apathetic way. Just what we Christians should do in behalf of these factory workers who are forced to live under such conditions is indeed a problem to the solution of which there are two avenues of approach, namely, that of Social-Service, and that of Social Movements. It will be found advisable as a rule to provide special equipment along the line of Settlement Work in behalf of the workers in factories which have no facilities for the welfare of the employees. In this Settlement Work various kinds of facilities should be provided, with the view of promoting in a comprehensive way the spiritual, emotional, and intellectual life of the workers. There is need of providing Nurseries also for the benefit of the female workers who have unweaned children. Very few concrete examples of Social-Service work in behalf of female factory workers are to be seen at the present time; but various Social Movements are bearing good fruit, and efforts should be multiplied in

this direction. Social Movements aiming at the protection of female factory workers differ in certain respects from Social-Service because they aim at the eradication of numerous evils contingent on the present economic system, at the improvement of the living conditions of the factory workers, and at the protection of their rights. It is necessary at times, therefore, to subject the present system of factory management to a thorough-going criticism. When one single factory becomes the object of censure, however, there is danger of merely antagonizing the proprietors of the same; so that it must be regarded as very important for the protection of female factory workers to investigate the entire factory system, criticize it, and effect its reformation. Hence it is necessary for the whole body of Christians to band together in undertaking the movement for the protection of the female factory workers, and it requires determination under certain circumstances to make a firm stand against the capitalists. It is not our duty as Christians without adequate reasons to oppose the present economic structure; but on the other hand to be too conciliatory and pacific toward it, in my opinion, is also not in accord with the primary mission of Christianity. For the protection of the female factory workers, therefore, when necessity demands it, we should go ahead and devise counter measures to meet the situation. Fortunately through the Factory Laws and other legislation, methods for the protection of these workers have gradually been improved; but, of course, conditions are still far from perfect. Hence I believe that the Christians, whose cardinal principles are righteousness and love for humanity, should study the situation, and by Social Service work as well as by Social Movements exert their best efforts for the welfare of the female workers in the factories of Japan.

### Prohibition Work

The Prohibition Movement has recently made remarkable progress in Japan. The twenty or more

Dry Villages, besides the numerous examples of good work done in the large cities of the country, bear striking testimony to the merits of the movement. There are also the Miners' Prohibition Society, the Railway Prohibition Society, the Employees' Prohibition Society, and Laborers' Prohibition Society which have been formed one after another, all of which are doing successful work. Including all of the various organisations, the total membership under the banner of the National Prohibition League of Japan has already reached the three-hundred-thousand mark, and the movement from now on promises to sweep on with accelerated speed. Though this movement is not solely the affair of Christians, the great success attained hitherto—though it is hardly necessary to state the fact—must be attributed very largely to Christian men and women who have been the mainstay of the movement and who have occupied the positions of leadership in the same. In the future also it is necessary for Christians to continue to be the backbone of the movement and to occupy as formerly positions of leadership, though the supply of equipment and the management of the movement should by no means be limited to the Christian constituency. Particularly in Japan, practically all Christians are prohibitionists, and at the same time are concerned about the success of the Prohibition Movement. In this respect Christians differ greatly from religious peoples of non-Christian faith. In Japan, therefore, Christianity and the Prohibition Movement are almost inevitably linked together. For this reason the Prohibition Bill relative to minors under twenty-five years of age which is at present being fought through by the Prohibition League requires zealous Christian supporters. In addition, Prohibition Movement in behalf of children during their early years, is very necessary if the spirit of abstinence is to be inculcated into the coming generation of the Japanese nation, and indeed certain Christians are at the present time emphasizing this need as well as striving to attain this end. This cause also



requires the support of Christians according to my opinion. Because the Prohibition Movement is an all-embracing movement in behalf of the entire population of Japan, it is needless to state that it demands activity in every sphere of life. However, it is often very easy to overlook the interests of the laboring classes in this particular. There are still some persons who argue that to encourage the laborers to give up alcoholic drinks means to attempt to deprive them of their greatest enjoyment, and is, therefore, an inhumane movement. Though this argument has an appearance of reason to it, on the other hand, it must not be overlooked that at present the Miners' Prohibition Society, the Marine Prohibition Society, the Railway Employees' Prohibition Society, etc. are all succeeding beyond what was expected of them, and many persons belonging to these societies have made the discovery that life is indeed worth living through the practice of abstinence. It will readily be conceded that the Prohibition Movement, both in the large cities and in the villages, is raising high the torches of victory; but I am convinced that Christians who are supporting various Social-Service enterprises in the industrial districts should at the same time not forget the tremendous possibilities also of the Prohibition Movement in these areas. I believe that I have mentioned the most important phases of the Christian Social-Service work that is being carried on in Japan at present, though it is hardly necessary to state that I do not feel that I have exhausted the subject in the above statement. Looking to my readers to indicate the nature and importance of the numerous and necessary kinds of Christian Social-Service work which I have failed to mention, I will lay down my pen for this time.

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## Chapter XVI

# FORWARD MOVEMENTS OF JAPANESE WOMEN

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*Miss Koto Yamamoto*

In this article I will attempt to give something of the activities of lay Christian women in connection with present day problems and interests, partly along the following lines—political and social, international, industrial, and rural.\*

It is not my purpose to try to give a complete or exhaustive presentation of the subject, but rather to point out some of the kinds of work in which Japanese Christian women are deeply interested and cooperating today. In many cases, Christian women have joined as groups or as individuals with other organizations that are working for some particular cause related to the welfare of women and children or general social betterment.

*Political and Social.* In Japan there are three organizations that are working especially for obtaining woman suffrage, the Japanese Christian Women's Suffrage Association (Nippon Kirisutokyo Fujin Sanseiken Kyokai) which is a part of the W.C.T.U., the National Women's Suffrage League of Japan (Fusen Kakutoku Domei) and the Women's Suffrage Association (Fujin Sansei Domei). The main emphases of these groups are, to create public opinion and support for the cause of woman suffrage, especially among the men in political parties, and to create interest and give information to women regarding political and social affairs. Each year these organizations jointly

\* As a special article on activities of women in the church, as such, was expected for this Year Book, the writer did not go into detail on that subject here. (Editor)

have secured signatures and presented petitions to the Government requesting an amendment to the National Constitution which would extend suffrage to women. A few years ago, the Minseito party, then in power, pledged its support and a bill granting local suffrage passed the Lower House but was defeated in the Upper House. Since that time the government has been occupied with serious difficulties within and without and nothing further for suffrage has been done in Parliament. However, with undaunted courage Japanese women are working along quietly towards their goal, which is full suffrage—national, as well as local. It is the custom of these suffrage organizations to hold public meetings each year while Parliament is in session. This year (1934), under the auspices of the Joint Committee of six women's organizations including the Proletariat Women's Association, big public meetings were held in Tokyo with the cooperation of sixteen national and local women's organizations. Instead of making a public demonstration to bring the question to the attention of the Diet, the meeting this year was planned on the basis of study and discussion groups. The subjects discussed were:

- 1—Methods of working for suffrage under the present social conditions.
- 2—The educational system from the standpoint of women, especially mothers, and how to work for its improvement.
- 3—The legal status of women and needed changes.
- 4—National finance from the women's standpoint.
- 5—What women can do, working together, for promotion of peace.

The following resolution was passed at that meeting, which I quote in full:

"The cry of 'National Crisis' is heard so loud and corruption of politics is so great that it is hopeless to help the solution unless women have a full share in the affairs of government. At the Fifth National Women's Suffrage Conference we decided to appeal to the government and



parliament with great zeal to give women power to vote at once. We believe that this is the most opportune time to grant this request because we believe that only by full participation of woman's power in political and social affairs can Japan be saved from the difficulties that face the nation from within and without. With this firm conviction, we resolve to request the 65th Parliament, now in session, and the Saito Cabinet, to take immediate action for woman suffrage and to secure their promise to work for fulfillment of the following points, and we also resolve that we will do our best in bringing about these objectives through the united effort of the whole womanhood of Japan.

Resolved:

- 1—To oppose the suggested change in the normal school educational system which lowers the standard of women.
- 2—To request that women be given the opportunity to serve in school administration.
- 3—To request the amendment of articles in government law which are not favorable to women.
- 4—To request that laws for the protection of women in industry be passed.
- 5—To request that the principle of Birth Control be approved and suitable laws regulating its administration be passed.
- 6—To request the abolition of legal prostitution.
- 7—To request laws for the protection of mothers and children.
- 8—To request that the government give adequate support to the families of sick and wounded soldiers.
- 9—To oppose big budget appropriations for the army and navy.
- 10—To request that the government take special care to prohibit the publication of articles or books which excite war sentiments.
- 11—To try to promote the love of peace and opposition to war in Japan.

- 12—To study the best ways of cooperating with women in other countries in promotion of the cause of international peace.
- 13—To send a request to Mr. Henderson urging further effort in the work of disarmament."

Although Japanese women have no vote, they have found ways of using their influence in municipal affairs in many places in Japan. In Tokyo the women have formed an organization with the purpose of fighting against the corruption of the Tokyo Municipal government. Last year at the time of the election this organization had thousands of pamphlets printed and distributed, urging the public to vote for men of higher character. In consequence of this movement six of the candidates who were not well qualified—four of whom were against women suffrage—failed to receive the support of Tokyo citizens. In 1934 this organization, with the cooperation of 16 other women's organizations, is fighting against the new taxes which Tokyo city proposes to levy on its citizens. (Women are specially opposed to the tax of 35 to 95 sen on those citizens whose income is seventy yen per month and the plan to collect from households 5 yen per year for one servant and ¥15.00 for two servants. Women are opposed to these taxes because it will bring unemployment among maid servants, lower their wages, increase their working hours, or put a burden of heavier labor on them. In some cases, both employer and employee would be paying taxes for the same work.)

As for the social activities of Japanese Christian women there are many to be noted. Women are taking active part in all kinds of social service work, the temperance movement, the movement for the abolition of prostitution, welfare work for women and children, and all sorts of social settlement work.

And here I just mention an organization which is carrying on quite extensive Christian social education—the Young Women's Christian Association. The whole

program aims to educate women to be real Christian citizens of their own country and of the world. More than ten thousand women and girls are taking part in various kinds of activities. A well studied and ever developing program, with approach suitable to the groups of home and business women, students and younger girls, gives opportunity for developing social consciousness and responsibility. Business girls in the different city Associations cooperate nationally to direct their own affairs and conduct experiments, such as establishing a cooperative dressmaking shop, studying the problems connected with business life. The students have organized their own national council, under the Y.W.C.A. National Student Committee. This group, elected by representatives from most of the Christian Women's Colleges, is studying the student programs, considering emphases, and planning for more systematic study of social and international problems in their groups. The summer conferences, with their valuable traditions, give opportunity for students to study and discuss freely religious problems and interests and the application of these to the life of the day. Through the conference girls have often received the impetus to devote themselves to Christian work.

Work for younger girls is carried on through self-governing groups with adult guidance, summer conferences, and camps. A National Girls Work Committee of the Y.W.C.A. has been formed recently, and it aims to correlate and extend the work for younger girls, assembling the results of experience in various centers and preparing resource materials. Another piece of social education is being attempted by the National Christian Camp Council which operates in two sections, Kwanto and Kwansai, and represents in its membership leaders of youth of nearly all denominations as well as of the Y.W.C.A. and Y.M.C.A. Its object is to promote camp interests, exchange knowledge and experience, and study the principles and methods of camping. Camp life



with its freedom and simplicity under trained leadership, offers one of the most promising fields for religious education and social training.

*International.* As in other countries, in Japan the Christian women are most conscious of the importance of the need for international understanding and cooperation. On the Standing Committee of the Women's Organization of Japan, Christian women are very active as officers and members. As the constitution says—"This is composed of representatives of women's organizations in Japan which are self-supporting and are of national scope in their work. The committee aims to facilitate cooperation and communication with organizations in other countries. It also aims to bring about closer relationships among its affiliated bodies." It is decidedly international in its scope of work; it has a consultative group of women specialists besides the representatives of affiliated organizations; it studies the question of government education, health, labor, and social work, and prepares material for the Japanese delegates to international women's meetings. It has close connection with the Pan-Pacific Women's Conference, Joint Standing Committee of Women's Organization in Geneva, Disarmament Committee of Women's Organizations in Geneva, and the International Council of Women. Organizations in Japan which are affiliated are:

The Federation of Primary School Women Teachers Association of Japan.

The Fusen Kakutoku Domei (The Women's Suffrage League of Japan.)

The Japan Women Writers' Club.

The National Committee of Young Women's Christian Associations of Japan.

The Socialist Women's Federation.

The Women's Christian Temperance Union of Japan.

The Women's Peace Association in Japan.

The Young Women's Buddhist Association of Japan.

The Women's Peace Association of Japan is another

organization that is largely led by Christian women. It has a good program for peace education, which is used among students and others. It is the custom to encourage the writing of essays by students on subjects relating to peace and to invite students winning the highest prizes to read them before the general meeting.

International education takes a large part in the program of the Y.W.C.A., being itself part of an international movement. At the Fifth National Convention in 1933 it was decided that each city and student association should appoint a committee to study ways and means of arousing interest of the members in social and international problems, and to provide material for study and discussion. The World Fellowship Committee of the National Y.W.C.A. is doing practical work and planning for study of some of the fundamental causes of friction and misunderstanding. The committee is especially interested in oriental students and endeavours to help individuals and groups in their personal problems and in their understanding of Japan. The committee has won the confidence of many Korean students and has made real friends among them. A small informal group of women, calling themselves the "Ichidokai", is being very successful in its effort to be real friends to Chinese people in Japan, meeting together informally and discussing frankly their problems and interests. The women's department of Kokusai Kyokai (International League of Nations Association in Japan) is doing international education work and many Christian women are members of this association.

*Industrial and Rural.* Problems of both industrial and rural women are the interest and concern of Japanese Christian women. Conferences on general industrial questions have been held by the National Christian Council and by various church bodies and the Y.W.C.A. of Japan. The Y.W.C.A. of Japan has special interest in the girls and women working in business and industry. It has been studying for several years the problems and

actual living conditions of these girls, and ways in which Christian education might be carried on with them. Four years ago, the National Committee of the Y.W.C.A. opened an industrial center "Tomono Iye" (Friends' Home) as an experimental piece of work, in Nagoya. Classes and clubs have been conducted, individuals helped in problems of employment, and in living and personal relationships. The experience was very valuable both from the point of view of the girls there and the information and suggestive methods of work which were shared with others interested in this line of work.

The need for work among rural women is recognized by many Christian women and efforts are being made by various groups to reach this important section of Japanese home life. Several of the churches are doing active and fine pieces of work in rural communities. The Y.W.C.A. has started work on a small scale, experimenting in two centers and forming its policy for future development. (In Korea, the Y.W.C.A. is making a real contribution to the life of country women, working through several rural community centers. Plans are under way for the expansion of this work.)

Japanese women as a whole and Christian women especially, although without political status or power as yet, are becoming more conscious of social evils and the necessity for taking responsibility for them. Women in various positions of leadership are endeavoring to understand more fully the fundamental, economic, and social problems, and to arouse interest in public affairs among all women. In more or less quiet ways they are beginning to make their influence felt in various causes and at the same time are working to open channels for recognition and legal share in the affairs of the nation.



### (3) Christianity and Religious Education in Japan



## Chapter XVII

# RELIGIOUS EDUCATION IN JAPAN'S ELEMENTARY SCHOOLS

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*Saburo Yasumura*

Early in Meiji, at the beginning of our new Educational era, it was decreed by the Department of Education, that there should be no religious rites nor ceremonies of any sect nor should any religion be observed in any school with Government recognition. This may not necessarily mean that there should be no religious teaching in our schools. However, it may have been a very wise and careful provision to safe-guard the liberty of religious faith granted to all the people of the nation by the National Constitution, for it has been the practice for many, many years, perhaps since the time of its announcement, to consider that religious teaching and lectures on religious subjects were prohibited within the school. Thus our public education has been clearly outside of religious interest and influence. However, the nation was greatly concerned about the moral life of the people, and therefore the Emperor, early in Meiji, issued the Imperial Rescript on the Principles of Education in which are set forth the ethical standards expected of all subjects of Nippon, and every school from primary grade to College is required to give a certain number of hours to the explanation of this Rescript. This Rescript expresses no religious teaching, but all the sources of virtue and authority are attributed to the Imperial Ancestors. After all, it might be a wise and necessary policy for the Government to draw a very distinct line between education and religion and at the same time it may never have meant a rejection or thinking lightly of religion. But the



result was certainly very sad, having caused the total abolition of serious religious thinking from the hearts and minds of the people of Japan, to the degree that after seventy years, so many bright students of our colleges and universities were found to be quite materialistic and carried away to Marxism. The result was that the attitude of our youth toward the country made it impossible to see any spiritual significance in the national life, in human relationships, and in the historical interpretation of the Mikados of Nippon. Not only are the minds and hearts of the young people made deeply materialistic but the educational institutions and the educators, including the very home life, are found to be void of any spiritual quality. And when the nation was awakened to this extremely serious situation, it was found that there was hardly any leader equal to the demand and challenge of the time. After looking through all the text books of the Primary school which covers the first six years of the child's school life, there were found scarcely any subjects which gave a fair treatment of religion, except that Guatama, the founder of Buddhism was treated as a sage in one of the upper grade readers. The text books on morals are nothing but an explanation of the Imperial Rescript from a purely ethical stand-point with a distinct national colour throughout, while the readers and text books on history have more or less reference to religious faith and religious characters. But all these remain purely references to some religious acts in connection with the life and deeds of great men of old, exemplifying some ethical conduct, or they are simply traditional stories. There is also some material in the text books on Japanese history used in the upper grade, in connection with the culture and art of the different ages or about the characters and lives of some great priests.

But in no place is there given any chance for religious education. Of course, we must admit that any such attempt on the part of the school would at once bring about undesirable confusion in their educational program as the

families of pupils may have different religious beliefs and each may wish to have its belief respected in the school curriculum. But the great tragedy at this point is that the fear of such confusion failed to supply any means to give even a little religious education, though it may not be quite fair to blame it entirely to the lack of religious education in the school curriculum. The failure of the religious bodies to fulfill the task entrusted to them must be counted very grave. It resulted in three seriously tragic situations.

First of all, it caused the people in general to consider religion lightly, specially the educated class of people, and made homes without religion. This means that not only is the present generation pleasure-hunters, but also it means that the children grow up without religious influence.

Secondly, the lack of religious interest among the educators and the lack of proper guidance of the inborn craving for religion in the human heart, naturally tended to increase the undesirable kinds of religion among the uneducated. And the hindrance of such religions to the progress of real religion as well as to the wholesome thinking of the people is beyond imagination.

Thirdly, it caused a general absence of religious understanding on the part of teachers. Their school training was purely scientific, so much so that they failed to realize the loss of the basic ethical principle which underlies the Imperial Rescript, and this made their own private lives testify to the inadequacy of such teaching alone to maintain and uplift the moral life of the nation.

Under such environment and leadership, the science they made so much of for the up-building of the nation, is now found to be serving only for the growth of materialism and to be leading toward the materialistic reconstruction of the whole social and national life, even among the seriously minded of the school teachers. In other words, the whole structure of the ethical teaching of the primary school, as well as the entire educational

system of and for the nation, is found to defeat its own end and is now threatening the very structure of the nation which is built upon the faith in a theocratic Mikado. And as theocracy means a belief in a theistic view of the universe, so through the faith in an unbroken Imperial line and in the person of Mikado, one eternal being through the succeeding Emperors, Mikadoism is very much closer to the personal God in Christianity than any other form of religious belief. But the long period under the influence of Buddhism which claimed the great leaders of the nation, including the traditional deities as physical embodiments of Buddha, though it is a mere expression of the idea of Truth, annulled all the clear theological thinking and made the people's religion very peculiar in that they were able to worship Buddha and Shinto Deities at the same time without any sense of strangeness or absurdity.

On the other hand, to the Japanese, who lived in this island country for so long a time, so compact, so cut away from the outside, the relation between the nation and the individual is so close that the two are nearly inseparable, so the nation and the ancestors are almost one, and loyalty to the Fatherland has become almost a religion. Therefore, religion means a very vague thing with so many different images entwined around the different forms of ancestral worship.

All these culminated in the recent national crisis in connection with the Manchurian situation on the outside and the Soviet Communism movement on the inside, so that the nation was thrown into a sudden realization of a great issue between the spiritual and the material, strongly combined with internationalism and greatly coloured by Occidentalism, as against a nationalistically coloured Orientalism. Therefore, the leaders of the nation are very eager, seeking religion's help of the spiritual force to restore national unity and salvation from all the diseases of materialistic thinking and living. But also, where are such leaders, local leaders, to be



found? Leaders of the nation cry for religious education for the nation's youth, but the teachers have no training to appreciate the significance of religion, and they are at a loss how to meet the great demand of the day, except to stir up patriotism in the name of the Spirits of the great national heroes without being able to analyze just what it means and what it should lead to.

So, at present, I can hardly say that there is any religious education at all provided in our Primary schools, either formal or actual.

Formerly, they were prohibited by decree to observe any religious ceremonies, and how could there be any real religious education without religious ceremony? Actually, there is utter darkness on the part of the teachers as to religion, and they are not equal to the task, mentally or spiritually. They can only repeat a form of ancestral worship and teach ethics. Some people are trying to bring in the Shinto faith with the movement of the Nippon Spirit, by giving modern theistic interpretation to the traditional Shinto belief, adopting a great deal of Christian theology for its theological construction. But again, there is an obstacle to the general promotion of the religious interest, on account of the national constitution which guarantees religious liberty to all the subjects of Nippon, and they can claim it as a religion in order to appeal to the people at large, specially in schools, only within the bounds of ethical culture through the encouragement of the spirit of reverence to the Ancestors. But how long can they last in this state of things? And where the religious education in our schools will go to is still a great question, unless something is done before the people are tired of this pretended pseudo-religious cultural training, feeling deceived by the leaders. And if the people run away again to dance a mad rhapsody with materialism, the situation will be worse than ever, and the work of salvation will be almost hopeless.

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## Chapter XVIII

# THE UNOCCUPIED FIELDS IN CHRISTIAN LITERATURE IN JAPAN

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*Shoichi Murao*

### **The Most Needed Field**

The other day I received a letter from a missionary asking me to suggest the ten best Christian books of recent date which could be put in the hands of a young man. Another missionary, this time a veteran enjoying his life of superannuation, wished to know what Christian book would be best for a present to a prominent Japanese educationalist. These requests put me into rather deep thinking. For it is not so easy as it appears at first sight to meet such requests. A man, by name Goto Jōkō, who used to run a magazine on soul culture, and write a considerable number of books on the same subject, was wont to say in his heyday, "I realise the immodesty of recommending one's own book for reading, but in lieu of the best ones I know of on the subject, I have to take recourse to the books of my own authorship." Being an author and translator of several books myself, I wish very much for that courageous immodesty! Seriously, however, this is indicative of the fact that in no field of Christian Literature have we produced what could be termed as the standard book. In this respect the whole field of Christian Literature is unoccupied. But of course, this is not the kind of field the editor wishes me to survey.

(1) Perhaps the poorest in the Christian literature in this country is the field of poetry. Hymns composed by nationals are conspicuous by their paucity. Those which



do exist are either nature songs of praise, or repetitions of theological catch phrases. Christianity is too young, perhaps, to produce deep religious experiences expressed in the best poetry of the people. Until such can be produced and disseminated deeply into the hearts of the people, we can not hope to win people of the most desirable type to Christianity.

(2) Similar to this and not alien in species is the literature on prayers. With the rare and excellent exception of Kagawa's, we are yet to see collections of prayers written by Japanese. Translations do not cut deeply into the souls of the people, who have a long history of prayer literature behind them.

(3) A history or histories of philosophy written by a Japanese Christian with genuine spiritual experience comes next in my thought. This does not need to be apologetic but simply a good history of philosophy, which can not help being Christian in tone simply because the author is a Christian of the real type, and not because he purposely makes it favourable to Christianity. One on the Western and another on the Oriental philosophies are needed. Admittedly, this is one of the most difficult works to expect, but every encouragement should be given to produce such a one.

### **The Bible and Christian Classics**

Bibles are selling by millions annually in this country. It is a credit to the enterprise of the Bible Societies and the love of books by the people that this should be so. But when we come to the real appreciation of the Scriptures there is a great deal yet to be desired. That an edition of the Children's Bible is in existence is a cause of gratitude. It needs help, however, to make the price within the reach of the ordinary household. Mr. Suzuki of the Youth Department of the National Y.M.C.A., is of the opinion that a Graded Reading Course of the Bible to meet the needs of different grades of the youth is required. I think there is a great deal to be said for this

notion. Commentaries, there are many and sundry, but an interpretation which presents the message of the books contained in the Bible and the message of the Bible as a whole is lacking.

Recently a complete translation of the Apocrypha was executed by the people of the Nippon Seiko Kwai, which, I hope will contribute much to Biblical studies. It is much to be regretted that a new translation of the Old Testament has not yet been attempted. It is necessary, if for nothing else, to stimulate the reading of the Old Testament. It is still a closed book to the overwhelming majority of the Christians, with consequent loss to their spiritual wealth.

Good translations of Christian classics, including the Apostolic Fathers, ought to be projected and encouraged. With the increasing tendency to have retreats among the Christians, the scarcity of suitable books for devotional readings is deplorable. It is very much to be hoped that the recent translation of Calvin's *Institute* meets with success, although the question may still remain whether that book was the most suitable to present to the Japanese as the first taste of the translation of the big Christian classics. I know that some people smile at this kind of proposal. But remember that a translation of Shakespeare and Plutarch is selling with no less speed than that of Andre Jede in this country. We must become Japanese to win Japanese!

### Geographical and Historical

Coming to the more journalistic field, I venture to suggest the projection of a book of travel through the Bible lands. Even in the general fields of literature the books on travel are not finding first class writers. This fact may, however, give an opportunity to Christian books of this kind. Since Tokutomi Rokwa's excellent "Pilgrim," the Christian world in this country has been in a state of famine for books with interest and inspiration so well combined. It may be well to organize

a pilgrim band of good Christian writers to make such a book.

Biographies of Christians of this country and of great missionaries who have worked in this country will be in strong demand if published. The list ought to include names of laymen as well as those of ordained men. Stock taking of the effect of Christianity should not be confined to the number of Christians but to the quality of these men of God. They are also the best kind of 'apologetica' for Christianity. I am glad to state that some publishers are already contemplating actual publications of this kind.

### **Christian Journalism**

Findings at the National Christian Council conferences of recent years are repeating the need of having a good and powerful Christian Monthly. This matter has been taken up by the Literature Committee of the Council, and a representation was made to Directors of the Christian Literature Society with a view to starting one such magazine. The financial difficulty, however, was considered as insurmountable, and the project was dropped for the time being. Last year's conference of the Council, however, gave the following answer in effect in one of its findings. It will be more economical and more in keeping with our purpose, if we can find means to collect manuscripts written by Christian writers, and sell them to the influential magazines. If this suggestion is carried into actual issue by some agency, it will serve greatly to further the Christian cause in this country.

### **The Need of Men**

In the matter of promoting Christian Literature, the most crucial point is the matter of the writers' fees. Some people claim that Christian men should consider it their duty and honour to produce Christian Literature without asking for or expecting payment for their manuscripts. They do not say, however, that Christian dealers



in paper and Christian printers should not expect payment for the books produced beyond the bare necessity of living. The result of this kind of attitude is that the manuscripts submitted to the Christian publishers are the products of hobbies of some well-to-do gentlemen of money and leisure; and the real scholars and writers with ability are never favoured by having enough resources for their research, and the Christian world is deprived of the possible fruits of their labours. Even with the same rates of royalties as in other fields, the Christian writers can not get what is due to them, owing to the smallness of the number of copies in the edition. It is of vital importance, therefore, that some means be found to support sufficiently the good and prospective writers of Christian Literature. The first and most strategic field in the promotion of Christian Literature is indeed the discovering and making of good writers.

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*The New Christian Literature Society Building in the front,  
and the American Bible Society Building in the rear.*

## Chapter XIX

### THE NEW LITERATURE CENTRE

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*S. H. Wainright*

By the New Literature Centre is meant the site on the Ginza, the main thoroughfare of Tokyo, occupied by the modern steel buildings, recently completed and formally opened, and owned by the Christian Literature Society of Japan and the American Bible Society and erected for their uses.

These buildings are separate, yet they occupy a common corner. They are using a common lobby on each floor, which may be separated if so desired by either party.

The American Bible Society building occupies a lease in size 74.53 tsubo (one tsubo=36 sq. feet). Its building has a floor area amounting to 664.296 tsubo on 8 floors, two of which are underground basements.

The Christian Literature Society occupies a lease in size 102.27 tsubo (one tsubo=36 sq. feet). Its building floor area contains 1009.11 tsubo on 11 floors, two of which are underground basements.

The productive floor space for the American Bible Society is 463.174 tsubo, and for the Christian Literature Society it is 820.282 tsubo.

The buildings, constructed according to designs drawn by Mr. Antonin Raymond, Architect, and erected by the Shimizu-Gumi Construction Co., are modern and substantial, and conform in all particulars to post-earthquake building regulations. Attractive features are the double-tier of show-windows on the 1st and 2nd floors; the use of aluminum metal throughout the building and in the construction of the tower; and the veneering of Japanese

polished marble for the main entrance lobby and for the ante-rooms to the elevators on every floor.

Needless to say, these two societies cannot utilize all this available space. Part of it will be rented to outside organizations, both secular and religious.

The value of the site, increasing with the growth and development of Tokyo into a world metropolis, made it necessary to take advantage of the full limit permitted under the city regulations, by the construction of buildings to a height of 100 feet.

It is felt by those who have been mainly responsible for the working out and the carrying through of these plans that these buildings are worthy symbols and instruments of the cause to which they are to be devoted. They take their place in the down-town of Tokyo in the midst of numerous such structures, most of which have been built since the great earthquake of 1923, and all of which are productions of the new industrialism and all necessary in order to provide for the enlarging scope and increasing activities of the capital of the Empire.

The Christian cause needs representation by means of the printed page and an equipment commensurate with the vast unfolding opportunity the Empire of Japan presents.

The site is most central. No one comes to Japan without visiting Tokyo, and no one visits Tokyo without appearing on the Ginza. This is true of the Japanese who come from different parts of the country to the capital, as also of the tourists on their sight-seeing treks from land to land.

These buildings afford a convenient rallying centre for the Christian forces within Japan, and a way-station for those who are interested in the study of the wider Christian movements, as these have now become the distinguishing feature of the times.

The greatest feature of the enterprise has yet to be mentioned. We have here, first of all, an equipment affording convenient and ample spaces for the carrying



on of the work of these two societies, both of which hitherto have been hindered by cramped conditions, under which their work has been conducted.

The attractive exhibition of books in the well-lighted and spacious sales-rooms, and the numerous office rooms, make the new literature centre a place in which work can not only be done well, but can be done with a feeling of joy on the part of those who put their energies into it.

Then, secondly, the comradeship made possible in Christian work will be of incalculable value, making for unity, mutual understanding, and more effective co-operation than could otherwise be realized.

What needs to be accentuated, while the subject of the importance of this new centre is under discussion, is the extraordinary situation presented in Japan for the use of the printed page in Christian work. The battle between good and evil corresponds in no small degree to the conflict between wholesome and hurtful literature. When the ancient Emperor of China, who built the Great Wall of China, set about to destroy the influence of Confucianism, his master stroke was in the destruction of Confucian literature. It was not his fault that his purpose fell short of success. The literature was restored, and continued to be an influence on subsequent periods of history.

A concluding word may be devoted to the main theme of the present issue of the *Japan Christian Year Book*. If the "unfinished task" be the central subject of discussion for this year, what needs to be said in relation to the Bible and Christian Literature is that we are now prepared, as never before, to address ourselves to the *unfinished task*. We have acquired experience and we have established adequate buildings. We are now in position to challenge the forces of evil and guide current thought in an effective manner and along wholesome lines.

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## Chapter XX

# THE COMMISSION REPORTS AND CHRISTIAN EDUCATION IN JAPAN

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*L. F. Shafer*

What are the schools in Japan doing about the Report of the Commission on Christian Education? What has been the reaction to the recommendations of the Laymen's Foreign Missions Inquiry with regard to Christian Education? These questions had been put to the writer more than once in correspondence from New York, and they naturally recurred when the Editor of the Year Book turned to him for an article on Christian Education. The following does not claim to be a comprehensive answer to these questions. A more exhaustive study than he has been able to carry out would be required to make a satisfactory report. Pressure for time made it necessary to approach educators for information at the busiest time in the school year and, as a consequence, several schools made no reply. Twenty-six out of 38 Girls' High Schools, 9 out of 16 Middle Schools, 4 out of 9 Men's Colleges, and 10 out of 23 Women's Semmon Grade Schools replied.\* The facts given are therefore taken from this incomplete investigation. The information secured, however, has been sufficient, we believe, to indicate certain definite trends which may be of value to those interested in the general subject.

Before entering upon the discussion of these, however, there are certain general considerations that should be

\* The writer takes this opportunity to thank all those who made reply to his request for information, especially when so little time was allowed for securing the material desired.



mentioned. One of them is pointed out by Dr. Schneder in a careful letter discussing the general reaction to the report of the Commission on Christian Education. Dr. Schneder says, "The report has set people to thinking and to scrutinizing their methods and their aims. There is much more attention given to the spiritual purpose of the Christian institutions than before. And it has awakened a *conscience* that did not exist before. People feel that they *ought* to coordinate and combine so far as these things seem wise and feasible." A change in thinking is perhaps after all the most important result to be expected from such a report as the Report on Christian Education, and that this has been the result is evident. The Report has focussed the attention of educators on all the problems involved in maintaining Christian schools in a country such as this, and everyone is giving himself to a determined effort to meet those problems courageously and to take whatever action is required by the circumstances. The difference in the attitude now and that preceding the coming of the Commission is in fact a radical one. With a few exceptions most Christian educators were too busy with their immediate problems to secure the perspective necessary to view the Christian educational movement as a whole and in its setting as regards its past and its probable future. The result was a lack of long term planning.

Educators are now using a stereoscopic camera and the picture which they now see has depth and perspective in it. Although actual concrete results from this change of view may not be very evident at the moment, far-reaching changes are certain to result in the long run. The appointment of a strong commission at the last meeting of the National Christian Educational Association to frame a statement of aims for our Christian schools is a case in point, illustrating as it does, an effort to rethink the whole problem from a new viewpoint.

Whether the new "conscience" that Dr. Schneder refers to will actually result in coordination and combination

remains to be seen. The International Commission which has been set up in accordance with the recommendation of the Educational Commission has been discussing possible coordination in the field of theological education. This has not yet resulted in anything concrete. As a matter of fact, the time has been exceedingly unfavorable for attempting any new ventures. There has been so much of uncertainty and uneasiness in the past two years that school authorities have been deeply involved with their own immediate problems. The atmosphere has been anything but favorable to the sort of free thinking required for the launching of any ventures in combination or coordination.

In this sort of objective study it may be out of place to express personal opinions, but our own view of the case is that outside of the field of theological education there are practically no school combinations possible that would not be in effect a discontinuance of the work being done by one of the schools in the combination. Greater coordination may be possible at certain points, but combination simply means in the existing situation the giving up of work being done. It may be that this sort of combination is required, but it should be studied on the basis of discontinuing work rather than on the basis of combination. Tozan Gakuin has been united with the Meiji Gakuin, to take one illustration from recent history, but not a single student that would have been educated in Tozan Gakuin is now being educated in Meiji Gakuin. No one connected with this combination has an illusion about the fact that Tozan Gakuin has been discontinued. Our contention is that in considering possible combinations in other cases, even where the schools are in the same locality, the facts should be faced fairly by supporting constituencies and no illusions should be allowed to creep in through the use of euphemistic terminology.

One very significant change in the thinking of Christian educators, though not necessarily connected with the Report of the Commission, became clear in the discus-

sions at the meeting of the National Christian Educational Association held last autumn at Kobe College and Kwansei Gakuin. Everyone familiar with the situation is aware that most of the Christian schools are operating under a special type of Government recognition which permits the teaching of Bible in the curriculum and the holding of religious exercises in the school proper. A special sort of recognition is required because of the Government regulation which forbids the holding of religious exercises in regularly recognized Government schools. For nearly ten years the Christian Educational Association has been agitating for the change of this regulation so that Christian schools might have the same kind of registration as Government schools and at the same time be free to continue the present policy of Christian teaching and worship as a part of regular school exercises.

The question of continuing the agitation for the repeal of this article which puts the Christian schools in a class by themselves with special recognition came up for consideration at the Conference and was discussed at some length. The tacit understanding arrived at as the result of this discussion was that it would be better to drop the agitation for the change of the article in question; that the Christian schools should rather be proud of the fact that they are placed in a class by themselves on the ground of being "religious" schools; that the cases where graduates of our schools were discriminated against in spite of the recognition which places them on a par with the graduates of regularly recognized Government institutions should each be taken upon its own merits with the authorities; but that the "special class school" discrimination should be regarded as an asset rather than a liability. This marks a very significant change in the thinking of Japanese Christian educators. Whereas, heretofore, these educators have been inclined to feel somewhat disgraced and inferior because of this "special class" position, the new attitude is one of pride in a dis-



tion that arises from the fact that our schools are religious in character. A regulation which was once viewed as a disability which should be removed if possible is now being regarded as a valuable means of calling attention to the distinctive character of our schools. This new attitude is so important and so very significant that it might almost be said to mark the birth of Christian education as a distinctive type of education in Japan.

To turn now to an attempt to answer the questions with which this article began, it must be admitted at the outset that there is very little of a concrete or objective character to show that anything is being done to carry out the recommendations of the Report of the Commission on Christian Education. One school, the Matsuyama Girls' High School, has worked out a plan for a demonstration school within the Government system. We understand that this plan has been approved by the International Committee on Education, but the proposal is as yet entirely in the paper stage. The school authorities hope, however, to put the plan into actual operation at an early date. At least five of the Girls High Schools have worked out elective systems for the upper classes somewhat on the lines of the plan put into effect some years ago in Ferris Seminary. The percentage of full time Christian teachers has rather decidedly increased during the past four years. Of the 23 Girls High Schools for which information on this point is at hand, 13 show definite increases, 7 slight decreases; and three remain the same (two of these three reporting 100% four years ago in connection with the study made for the Commission and the same percentage to-day). Out of 8 Boys Middle Schools, 6 show an increase and only one a decrease. These changes are in line with the recommendations of the Report; but with these exceptions we have been unable to discover any concrete changes that have resulted from the Report. In fact, to be absolutely accurate, only the first instance mentioned can be directly connected with the work of the Commission.

As a matter of fact, it is the recommendation of the Laymen's Foreign Missions Inquiry that is being carried out. It will be recalled that the Laymen's Inquiry recommended "that a general policy be adopted reducing and ultimately discontinuing financial grants from mission funds to schools in Japan on somewhat the following lines: that at the end of a specified period, longer for girls schools than for boys schools, these schools should be prepared to meet their own operating expenses; that during this period, grants should be gradually reduced." (Re-Thinking Missions pp. 151-152).

What is actually happening in Japan is, of course, happening because of the general financial difficulties of the Boards, and not necessarily because of the above recommendation, but nevertheless the actual result operates as an effectual carrying out at a fairly rapid rate of this particular recommendation of the Laymen's Inquiry. The curious fact is that this trend toward self-support is more evident among girls schools, where the recommendation calls for a more gradual withdrawal, than among the schools for boys. It, of course, should be said that the boys schools were much further advanced in this direction so that there was not the possibility for as radical a movement as there was among the girls schools; but if our investigation shows anything, it shows that the trend toward self-support has reached the proportions of a movement, which if persisted in will carry our schools, particularly those of middle grade, toward self-support much earlier than was probably contemplated.

The following are some of the facts which substantiate the above conclusion. Out of 21 girls high schools receiving mission subsidy in 1930, 19 show a decrease in subsidy in the four years since that time, while only two show an increase. In 1930 these schools received a total of ¥240,397, while the total received in 1934 was ¥201,345—a decrease of ¥35,052 or 14%. The loss is much more marked between the years 1933 and 1934. Out of a total of 23 girls high schools for which statistics are available,

all showed a decrease in mission grants in 1934 over the previous year and the total loss was 20%. A comparison of the total received by eight boys schools (four middle schools, four including all departments) in 1934 with that received in 1930 shows a loss of ¥93,530 or 36%. The drop during the last year for these same schools was 16%. While the drop in the subsidies for boys schools is more radical for the four year period under review than for the girls schools, the decrease for the last year of this period is more striking for girls schools.

The decrease in mission support in the case of the boys schools is accompanied by a decreased enrolment with a corresponding falling off in income from fees in four out of eight cases. In the girls schools, however, there still seems room for increase of income through larger registration. Out of 26 girls high schools 21 showed an increase in enrolment during the four year period as against 5 with a decrease, the total increase being 572, or 6%. This was accompanied as would be expected by an increase in income from fees. The net increase for the 26 schools reporting was ¥109,302 (¥698,768 in 1934 as against ¥489,466 in 1930) or 22%.

It is clear that the financial situation is forcing our schools to operate on decreasing subsidies, but what definite plans are our schools making to meet this situation? Out of the 26 girls high schools from which we have reports, 9 have no definite plans for operating without subsidies, 3 have plans worked out but the time when complete self-support is to be attained is not fixed, 7 have plans looking toward self-support by a given date (none later than 1943), 2 have no plan but by "desire and compulsion" self-support is actually taking place, 3 are already independent of mission grants, and in 2 cases the situation is not known. It should be noted that according to *Christian Education in Japan* 5 schools, not included in the 26 reported on above, were already independent of mission support in 1930. Thus, out of 31 girls schools for which information is available, 20 schools



either are without mission grants now or are definitely planning to become self-supporting in the immediate future. Of the boys middle schools reporting, 2 are already without subsidy, 3 have definite plans for self-support or would now be self-supporting if considered apart from the other departments of the institutions of which they are a unit, while 4 have no plans. In addition 2 others were already independent of support in 1930. Here again, out of 11 schools for which information is available, all but 3 are well on the way to self-support.

Increased enrolment and attendant increase in income from fees enter into the plans for self-support of many of the schools. The Friends Girls High School in Tokyo, for example, is enlarging its plant to accommodate 500 students instead of the present authorized enrolment of 300. Some schools are securing annual contributions, but for the most part the plans call for the securing of endowment funds which alone or in addition to increased income from fees will be sufficient to provide the income which is now received from supporting Boards. Thirteen schools have in progress definite campaigns for raising endowment funds in Japan. Aoyama Gakuin, for example, is attempting to secure ¥300,000 and at the end of one year has succeeded in raising ¥190,000 of this amount.

As to the sources from which funds for self-support are to come, 15 mention graduates, 11 parents of students, 4 the general public, 3 the Church, 2 Christian friends, and one, Government subsidy.

It is also very significant that 11 schools have raised considerable sums in Japan during the last four years for special projects. To mention a few of these: for developing the University, Kwansei Gakuin, ¥200,000; for building projects, Kyoritsu Jo Gakko, ¥21,000; Toyo Eiwa Jo Gakko, ¥103,000; Friends Jo Gakko, ¥12,000; Soshin Jo Gakko, ¥20,000; for general equipment, Hirosaki Jo Gakko, ¥10,000.

Another very significant development of recent years

which becomes an important factor in considering the matter of self-support is the great improvement in the physical equipment of so many of the institutions. The magnificent new plant of Kobe College and that of Kwansei Gakuin each deserves an article by itself. In the last decade more than a dozen schools have secured entire new plants and in many cases new equipment as well, while several have added chapels, or new class-room or science buildings. The following are some of these: Aoyama, Rikkyo, Toyo Eiwa, Kyoritsu, Ferris, Toogijuku, Kwassui, Heian, Kanto, Chinzei, Tohoku Gakuin College Department, not to mention such a development as the Woman's Christian College and new institutions such as Kyushu Jo Gakuin. Exclusive of the new campus and the twenty buildings of Kobe College or the new development at Kwansei Gakuin, in the last ten years ¥1,924,243 have been spent for land and ¥6,349,554 for buildings by the schools for which we have reports.\*

There are a number of observations to be made with regard to the facts stated above. In the first place, as we have already said, there is a decided set in the direction of independence from mission subsidies, particularly among the schools of middle grade. It also seems clear that this movement is more radical among girls schools than among boys schools. Even in the case of those schools that have no plan for such self-support, with but one or two exceptions, all seem to feel that the burden of proof is upon them to show why no such plan has been developed. Only one among our correspondents presented the definite opinion that self-support was undesirable in the existing situation. He explained that it would be necessary to base such support upon the non-Christian constituency, thus endangering, in his opinion, the Christian character of the institution.

\* The figures are not complete; small amounts spent have been ignored. The totals are thus more, rather than less, than those given here.

It would seem clear, also, that in many cases the movement for self-support has been accompanied by a re-equipment of the institution with a modern plant and up to date equipment. In many cases, also, these plans have included the raising of a substantial permanent endowment fund. One writer clearly states that until his institution is equipped with a permanent plant, it would be "unkind" to push the institution into self-support. So long as the movement for discontinuing mission subsidies has in it the elements of equipping the institutions with permanent plants and endowment funds, it would seem to be on sound lines and the attainment of the status of self-support would seem to be altogether desirable.

There is one question, however, that has been in our mind for some time in connection with this trend toward self-support. In our questionnaire to the various schools it was phrased as follows: "What criteria, if any, have you set up for maintaining permanently the Christian character of your institution under such plans for self-support?" This question seemed to have no meaning for several who made replies. The answers that were received might be classified as follows: those who would safe-guard the Christian character of the institution by an article (in some cases "unchangeable") in the Zaidan constitution requiring that the school must always remain Christian, 5 (It might be observed in passing that in our experience the regulation for amendment of the Zaidan constitution vitiates the "unchangeable" feature of any article); those who would provide this safe-guard by specifying that officers or members of the Board of the Zaidan shall be Christians, 7; by clauses in the school rules, 1; by keeping a Christian faculty, 3; through the influence of graduates, 1; by relating the institution to the Church, 1.

In our opinion this question needs to be more carefully considered by our institutions. The fact that in the majority of cases funds are to be secured from graduates



and parents and not from the general public is probably a favorable factor, but the history of Church schools in the United States, where Christian traditions are more firmly established, is of such a character as to suggest the exercise of the greatest caution during this period of progressive independence from church subsidies. A case could be made out for the position that support from the older sending churches should not be withdrawn until a similar support could be obtained from the younger Churches, but this is probably a counsel of perfection. In any case, it should be kept clearly in mind by all who are interested in these schools that with a very few exceptions what is actually taking place is not a transfer from the older churches to the churches on the field but to quite independent foundations. To discuss the issues involved in this situation would require more investigation than we have been able to make, but we feel that it is an exceedingly important element in the present development of our educational institutions in Japan and what little we do know about it suggests that it has not been sufficiently explored by many of those who are now engaged in carrying out programs of self-support.

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PART III

FORMOSA

## PART III

# FORMOSA

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### Chapter XXI

## THE UNFINISHED TASK IN FORMOSA

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*Leslie Singleton*

When one is asked to consider what remains to be done to complete the Christian task in Formosa or anywhere else, a very difficult discussion might be opened up. What is the Christian task? What might satisfy some groups of Christians would not satisfy other groups. Is attendance at some place of Christian worship once or twice a week enough? Is this question such a simple one with only an individual aspect that social and political and international problems do not arise? Are such questions as race prejudice, exploitation of the weak or undeveloped, holding the poor down that the rich may have power and be at ease, and so on, are these not to be raised?

If such questions are to be raised, in trying to fix beforehand what the Christian ideal is, and what the Kingdom of God on earth is to be like, then more space and more leisure for discussion would be needed than that allotted. Briefly, we take the position that if a man is in Christ Jesus he is a new creature and such things as race prejudice, exploitation of others, a lust for power and wealth in this world, these cannot be. They are a contradiction! Thus we state our simple conclusion that our task in Formosa, as elsewhere, is to get the Spirit of

Christ so rooted and grounded in every heart that individual, social, and international wrongs are impossible. Our ideal is to have every man regard all others as Christ did, as a soul of unutterable value, as one for whom he would willingly lay down his life. This would, of course, have its repercussions on all aspects of life,—home life, educational life, village or town organisations, political life, medical life, industrial life, national and international life.

It is impossible for us to attempt to discuss these subjects even in relation to a relatively small island like Formosa. Protestant mission work began in Formosa by the Dutch some 300 years ago, but that soon ceased. Next year the English Presbyterians celebrate their 70th Anniversary here, and the Roman Catholics have been in the Island a little longer. But the fact that our mission work began as medical mission work seems to have been under the Grace of God in our favour. We attempt to assuage the temporary physical suffering of men, that they may be led to discover the eternal assuagement for distress of soul in Christ. From the outset our medical work has been very effective, and we now have three Christian general hospitals with over 200 beds altogether, and one Christian leper hospital just opened. Also there are throughout the Island scores of Christian doctors who either served in early days as assistants in our hospitals, or have gone through our Christian schools, and after taking their diploma in Government Medical Colleges have become active Christian workers in the town or village where they practice. Often churches have begun in their homes. The relieving of suffering is a work sure of Christ's commendation, but this is also performed by large government hospitals and private practitioners as in Japan, often without any knowledge of Christ and without witness to His Salvation.

Next year the Japanese will have been 40 years in charge of Formosa and in that time have worked wonders in sanitation, wiping out plague, cholera, smallpox, etc.;



and now the scourges of tuberculosis, leprosy, malaria, etc. are being fought. Whilst an active earnest Christian faith may often keep one free from disease, still Christians surely ought to take an interest and active share in preventing and curing physical disease. A world free from the ravages of cancer, leprosy, tuberculosis, etc. is part of the Christian ideal, and part of our task.

The second chief activity of the Formosan Christian mission has been in educational work. Formerly elementary schools were begun in connection with the churches, but now, besides a growing number of kindergartens, two boys Middle Schools, and three Girls High Schools, counting one Roman Catholic School, with a total enrollment of about 100, provide all the Christian education there is for 5 million people. Connected with the churches there are almost 200 Sunday Schools with about 10,000 scholars, but they spend most of their time mastering the romanised Formosan vernacular, and the Bible teaching is very elementary compared with that of the Korean church. The students in our Middle Schools and Girls High Schools have a good opportunity to receive fundamental instruction in the Christian faith, and many of the leaders throughout the churches are old graduates of these schools.

However, the main problem is how to reach the mass of the people, about  $4\frac{1}{2}$  million Formosans of Chinese descent and speaking the Amoy dialect of Chinese. These are mostly scattered in small agricultural villages and market towns. Industrial problems are relatively small because manufacturing industries are not well developed in Formosa. The first step appears to be to aim at getting a group of Christians together in every village district. In Formosa these village districts (sho) are organised by the Japanese and have an average population of about 10,000 people. Often the students from our schools, patients from our hospitals, or believers moving in from other districts help to start such groups. At present about half of these 'sho' have churches or preaching

stations with groups meeting for worship or study. This means we have about 260 congregations, counting all denominations, Roman Catholic and Protestant, and also Japanese churches who usually meet separately because of language difficulties. That works out roughly at one church for every 20,000 people. The number of baptised adults and children is about 1 in 170, and adherents about 1 in 100.

Thus after 70 years' work, while progress has been not inappreciable, still the vast tracts of rural districts, particularly on the seacoast, and in the foothills towards the central mountain range, present staggering problems. About 200 wholtime workers, counting all denominations, attempt earnestly to carry on the work. Especially during the last few years each church is assuming a responsibility for evangelistic work in the villages and hamlets around. Many have a weekly evangelistic meeting at which both preachers and pastors take part. Almost all these churches and preaching stations have acetylene flares used for night evangelism. One of our preachers, after a visit to Japan, ventured the opinion that whilst we might learn a lot about city and town evangelism from Japan, Japan might learn a good deal from Formosa about village evangelism. Still the weakness of the Formosan Christian groups lies in their reliance on paid workers, and the relative inefficiency of laymen as public or private evangelists as compared with the Korean church. Also Bible study for adults is in a very elementary condition as compared with the younger Korean church. While active campaigns against smoking and alcoholic liquors have taken place, still the bigger evil of prostitution in low cafes and eating houses is as yet largely unchallenged by aggressive workers. The Salvation Army has recently begun some rescue work in the larger cities, but all the large villages and towns have their "loose" houses.

The problem of evangelism among the Japanese in Formosa is a specially difficult one. Very, very few of

the 250,000 Japanese in Formosa work on the land except it be as overseers in sugar factories, timber felling, etc. That is, this 5% of the population forms the official ruling class in government offices, police, post offices, banks, railway, schools, big business concerns, and the ever expanding monopolies such as sugar, tobacco, salt, camphor, etc. Export of fruit such as fresh bananas and oranges and tinned pineapples, as well as a huge timber industry in the mountains, is almost wholly controlled by the Japanese. Thus to reach and hold with the lowly Christian message such an official class is a task that many Japanese pastors must have found such a problem that it is difficult not to lose heart. Government officials seem to be the toughest problem, but often their wives and workers in sugar factories form groups that meet regularly for Bible study and Christian worship. They would find Christ's peace and joy as they came to serve and be spent for others as He did. There are notable exceptions who have proved this already.

Lastly, may we make one more appeal for our aboriginal brothers and sisters in the Formosan mountains. Though their population is ten times that of the Ainu of Hokkaido (144,816, latest census 1933, apart from 56,021 semi-civilised 'jukuban') they have not yet had any missionary from West or East to stay with them long enough to learn their language. Although in many of the larger villages and more accessible centres the Japanese police have begun primitive elementary schools and many of their mountain police are savages who have been so educated, still head-hunting is by no means extinct. The big massacre of Japanese police at Musha three or four years ago was a case in point. But whoever attempts this mountain tribe evangelism must have athletic faith and undaunted patience. There is good evidence that these mountain tribesmen respond to kindness and Christ is undoubtedly their greatest need with the present perils of liquor and loose-living added to their own superstitious



fear and bondage. A few of the peace-loving Ami tribe have already had some Christian training in Tamsui, North Formosa. Probably Japanese Christian medical and educational work would be the best way to begin, for few aborigines know any of the Formosan-Chinese dialect, but increasing numbers speak and read simple Japanese. Also for Japanese evangelists entrance would be easier to the centres of the seven or eight tribes than for Western missionaries or Formosan Chinese. Many of our earliest mission successes were among the descendants of aborigines who had settled in the foothills and learnt Chinese ('jukuban'). From our experience with these people, Christian training of the aborigines would probably give many thrills to be succeeded by the heartaching work of laying a firm moral foundation on which the glorious freedom in Christ might operate.

To summarise, out of four and one-half million Formosans, one-fourth million Japanese, and 200,000 aborigines in Formosa, but a mere sprinkling of 30,000 adults and children have openly acknowledged Christ in baptism. For the last ten years the church has grown at about the same rate as the population. Do we not need more believing agonising prayer and wholehearted undaunted witness for Christ?

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## Chapter XXII

# ACTIVITY AMONG CHRISTIAN YOUNG PEOPLE IN FORMOSA

*Hugh MacMillan*

Missionary work has been carried on in Formosa for more than half a century, in South Formosa by the Presbyterian Church of England and in North Formosa by the Canadian Presbyterian Church. While it is true that many of those accepting the Christian faith have always been young people, till within recent years Christian youth have not been particularly active. The spiritual needs of young people as a special group in the church have not been felt to any extent by the youth themselves, nor have church leaders taken marked interest in this phase of the work. That youth have not till recently awakened to their own spiritual need is perhaps not surprising, considering a church history of only half a century. That church leaders have not till now had their names connected with this important phase of Christian work is evidence of the slow progress of the church in these matters. The passing of three or four generations of Christians seems necessary before Christian youth begin to take an interest in their own church activities. Awakening among Christian young people is like the opening of a bud on a leafy plant three or four seasons old.

Manifestations of movement among Christian youth are, oddly enough, not always regarded with favour by older church people. Misunderstandings between young and old in the church are coming to be regarded almost as a natural phenomenon of church life. Young people

express dissatisfaction with the sermons of their pastor. They complain about his "old brain." He on his part regards the youth as too ignorant about spiritual matters to be able to criticize. Pastor and young people find it difficult to understand each other. Youth "talk big" about how the church should be run. They meet by themselves and plan how to reform things on a grand scale. They absent themselves from services. Misunderstandings between the young people on the one hand and the pastor and older officials on the other often becloud vital issues; and church work, as a result, comes to a stand-still. Progress begins again when the more moderate among the youth are able to call out the more sympathetic among older Christians to give leadership. More church elders and deacons sympathetic with the spiritual problems of youth seems the greatest need of the hour. Furthermore, an awakened realization of the importance of attracting young people into the church is the need of all, from the pastor down. New hope is beginning to dawn when a congregation awakens to the absence of the young in their midst, and is willing to welcome them despite their youthful tendency to be restless and dissatisfied with the status quo.

During the past two or three years the presbyteries of South Formosa have from time to time given attention to questions raised by stirrings among their young people. Last year the Synod of South Formosa elected an able committee to give attention to this new development and report to a later meeting. In the meantime young people's organizations are springing up everywhere till at present about half of the churches of South Formosa have young people's societies. In North Formosa activity among Christian young people is not so advanced as in the South. In only about one in ten of the churches are there immediate possibilities for young people's groups. At some of these places misunderstandings have arisen, due chiefly to the dissatisfaction of youth with their pastor and with the lack of sympathy they feel in the



attitude of older Christians. At the recent meeting of the presbytery of North Formosa the question of young people's work came up. A committee was appointed to make a study of young people's organization in the church and report next year. It is to be hoped the committee may be able to lead the way in the direction of mutual understanding between the older church members and these potential future leaders.

So much for the wide-spread distribution of this activity among Formosan young people. What of the nature of the life within these groups themselves? It is good to see dots of red marking organizational centres on the map; it is important whether that red is just paint or whether it signifies the life blood of Christian service.

Unfortunately, from this view-point all too many dots are chiefly colour. Formosans have a genius for organization. They can put an organization on paper and print a thousand copies of it in short order. They can elect heads and appoint committees with amazing alacrity but these can easily become figure heads and conversation committees. Yet, this latent ability, given the Christian example of service as dynamic in the hearts of a few members of every group, can be turned to good account for young people's Christian work.

Program as well could be improved upon. Formosan young people have little difficulty in drawing up a program for a meeting. Japanese efficiency in educational methods and the conduct of meetings have become part of Formosan young people's make-up. On arrival at the place of meeting all that is necessary as a prerequisite to program, it would often seem, is a big sheet of paper, a brush and lots of black ink. The program is set forth, and posted up over the platform with an efficiency that never quite exhausts one's amazement. But behind it all one wonders just how much real thought is given. One wonders about the effect of this public performance on the daily life of the performer in his relationships with his fellows, to-morrow and the next day, and the next. Such

subjects as, the place of the Bible and its relation to experience in the Christian life, the place of prayer in relation to daily living, the place of music and its power to put new spiritual harmony into discordant lives, are not so frequently noticed in the reports of meetings. Programs often lack this deeper note. Yet at the same time the deepening desire of young people themselves to live the Christian life make movement in the deeper direction a natural next step. At the present time a growing tendency to carry their program activities beyond the church to street preaching and other forms of service will tend to stimulate a yearning to dig more deeply into the faith. The following is a sample of program outlined recently by one group:—Evangelism; preaching in city streets and outlying villages. Religious education; co-operation with Sunday School program, form Bible reading groups, etc. Divide into groups for purposes of visiting Christian homes, holding cottage prayer-meetings, etc. Athletics; ping-pong, swimming, hikes. Music; church choir, village or city street hymn evangelism. Assist in marriage and funeral services.

The relationship of the sexes has as yet not become a wide-spread problem. Most of the groups are of young men. Christian young women who take sufficient interest to brave young people's meetings are comparatively few. Christian work among young women will develop more slowly in Formosa than among young men because the church, while theoretically upholding equality, moves no more quickly than its membership. Criticism is often heard of young people's Christian work on the ground that it encourages an intermingling of the sexes for which present-day Chinese society is not ready.

Everyone must admit the importance of the contribution toward social progress that young people can make in moving toward a solution of this problem. And Christian young people above all have a contribution to make that is altogether unique. Yet many Christian people are most hesitant on this point. Often they direct

their criticism to other points like the lack of religious content in young people's meetings, or lack of depth in their faith, but their real hesitancy about supporting the Christian youth movement seems to centre on their fear for the relationships of men and women. Their desire for caution is surely shared by all, and yet the contribution to be made by youth in giving leadership on this problem must not be blocked by the personal prejudices of even the most pious church members. Formosan older Christians can make a great contribution to the church by showing sympathy with young men and women during these their years of beginnings in the Christian adventure.

The above indicates some of the tendencies in Christian work among young people within the Presbyterian denomination in North and South Formosa. As there is no other denomination working in Formosa,—apart from a few groups of Holiness Christians, and a few groups of a "True Jesus" sect—the Presbyterian young people have naturally the field largely to themselves.

Among the Presbyterian young people, however, a group is arising who are becoming more and more articulate in the expression of a desire for a wider outlook and more inclusive scope than they feel their own denomination gives. They have in mind an organization through which youth of both North and South, as well as other denominational groups, can associate without distinction, and where those outside the church and not now reached by it, can come to know Jesus Christ. This group call themselves, for want of a more suitable name, the Y.M.C.A.

There is no Y.M.C.A. work as such being carried on among Formosan young men. About twenty years ago hopes were held that Y.M.C.A. work might be developed in Formosa. The "Handbook of the English Presbyterian Mission," Campbell, 1910, states that, "Every member of the mission has repeatedly expressed regret that we are not keeping pace with the new condition of things brought about by the in-coming of the Japanese;



that we are conspicuously lagging behind in attempting to influence the intelligent young people around us; and that the amount and style of teaching 30 years ago cannot meet the crying needs of to-day." With this situation in mind a committee recommended among other things, . . . "the commencement of Y.M.C.A. work in Formosa." The above recommendation was made over twenty years ago and to the knowledge of the writer of this article nothing further was accomplished toward the carrying out of that committee's intention.

About fifteen years ago one of the missionaries in North Formosa gave some time to "organizing Christian work among the Japanese and Chinese young men of the city" of Taihoku. His purpose was to unite Japanese and Chinese young men in the same organization, but this proved entirely impracticable. Little has been done for young men as a special work since that time.

Notwithstanding the fact that foreign workers have been unable to give time to special young people's work, in the two largest cities of Formosa, Taihoku and Tainan, "Y.M.C.A." groups have been in existence for many years. The Taihoku group can be especially mentioned. This year the members, consisting for the most part of medical, normal school, and higher commercial school students, are celebrating the thirtieth anniversary of the beginnings of the group. It was begun by students themselves and has been carried on throughout the years on their own initiative. The leaders of this group are usually young men from Christian families in South Formosa attending college in Taihoku.

From the beginning, this Taihoku group kept minutes of their meetings. Looking through these books one finds interesting points and worth-while suggestions applicable to the carrying on of young people's Christian work. The spontaneity of their meetings and the spirit of prayer and true fellowship which must have pervaded them is worth noting. They have usually been student led. A characteristic feature is that several took part in the

program. Bible discussions and witness to the truth as they found it in daily experience formed a large part of the program of each meeting. Notes on talks given by each speaker have been preserved by the secretary of their group meetings. Many of their meetings were held out of doors, in the parks, by the river side, or wherever they could get a quiet room in a private house or church.

It is members of this group together with those of a similiar group in Tainan city who feel the need of developing in Formosa a Christian Youth Movement along lines which they themselves have experienced as suitable for the young people of the Island. Representatives of these two groups along with representatives of the Formosan student Christian group in Tokyo, and a few others met last August in Tainan (1933) and made plans for the formation of the Taiwan Christian Youth Association. The aim of the association is to present Jesus Christ to the youth of Formosa. The desire of the members is to cooperate with all existing Christian bodies, forgetting as far as possible the Presbyterian church division into North and South, without emphasizing denominational affiliations, and working toward a youth movement that will increasingly bring Christian young men and women together into one Christian fellowship.

The association is only in its infancy but it is a beginning of activity among Christian youth that may some day result in a valuable instrument in extending the Kingdom in Formosa.

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The American Medical Association has been very successful in its efforts to bring about a more uniform system of medical education in this country. It has succeeded in securing the adoption of a set of standards for medical education which are now being followed by the majority of the medical schools in this country. These standards are based on the principles of the Flexner report, which was published in 1910. The Flexner report was a landmark document in the history of medical education in this country. It was the first time that a group of experts had been asked to study the problem of medical education and to report on their findings. The Flexner report was a thorough and impartial study of the problem. It found that the medical schools in this country were in a state of chaos. There was no uniformity in the standards of medical education. The quality of the education was poor. The Flexner report recommended that the medical schools should be organized on a more scientific basis. It recommended that the medical schools should be divided into two parts: a pre-clinical part and a clinical part. The pre-clinical part should be devoted to the study of the basic sciences, such as anatomy, physiology, and chemistry. The clinical part should be devoted to the study of the diseases of man. The Flexner report also recommended that the medical schools should be organized on a more democratic basis. It recommended that the medical schools should be open to all who are capable of doing the work. It recommended that the medical schools should be free from the influence of the medical profession. The Flexner report was a landmark document in the history of medical education in this country. It was the first time that a group of experts had been asked to study the problem of medical education and to report on their findings. The Flexner report was a thorough and impartial study of the problem. It found that the medical schools in this country were in a state of chaos. There was no uniformity in the standards of medical education. The quality of the education was poor. The Flexner report recommended that the medical schools should be organized on a more scientific basis. It recommended that the medical schools should be divided into two parts: a pre-clinical part and a clinical part. The pre-clinical part should be devoted to the study of the basic sciences, such as anatomy, physiology, and chemistry. The clinical part should be devoted to the study of the diseases of man. The Flexner report also recommended that the medical schools should be organized on a more democratic basis. It recommended that the medical schools should be open to all who are capable of doing the work. It recommended that the medical schools should be free from the influence of the medical profession.

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PART IV  
SUBJECTS

PART IV  
THE NATIONAL CHRISTIAN COUNCIL  
OF JAPAN  
REPORTS

1919-1920

The National Christian Council of Japan, established in 1915, has been engaged in various activities for the promotion of Christianity in Japan. The Council has been successful in its efforts to bring about a closer cooperation between the various Christian churches in Japan, and to secure the best interests of the Christian community as a whole. The Council has also been successful in its efforts to bring about a closer cooperation between the various Christian churches in Japan, and to secure the best interests of the Christian community as a whole.

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REPORTING MEMBERS

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PART IV

REPORTS

## **PART IV**

# **REPORTS**

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**No. 1**

## **THE NATIONAL CHRISTIAN COUNCIL OF JAPAN**

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*Rev. Akira Ebisawa*

The National Christian Council entered the eleventh year of its organizational life this spring. It was inaugurated in 1923. The Council has authority to convene an All Japan Christian Conference under its auspices whenever the actual conditions demand it. In November 1932 such a National Conference was held in Tokyo. At that time many resolutions and recommendations were passed under the general theme of "The Mission of Christian Churches in the Present Day Crisis."

Naturally the main activities of the Council since that time have been concentrated along the line of the recommendations of that conference together with other activities suggested by the Report of the Layman's Commission and that of the Educational Survey Commission.

### **"Re-Thinking Missions"**

When the Report of the Appraisal Commission was released the Council translated the main features of "Re-Thinking Missions" into Japanese and convened a special conference to study and to formulate findings expressing the reactions of the Japanese Churches. These findings were published in a pamphlet entitled "Japanese Christian



Leaders Appraise the Appraisal."

### **The International Commission On Christian Education**

Regarding the problem of Christian Education in Japan, an International Commission has been set up, composed of members from both sides of the Pacific. They are still studying the problem as to how to realize the recommendations contained in the Report of the Educational Survey Commission.

The main features of this problem are union or closer cooperation on the part of Theological Seminaries and Higher and Secondary Educational Institutions. This is a very difficult problem related to actual situations. Especially is it difficult in Japan where these institutions have already incorporated the indigenous forces. It cannot therefore be solved merely by the application of Mission policies. The Council is still trying to find ways and means of putting the Educational institutions on a more stable financial basis and conferences of the representatives of the different seminaries and Christian institutions are being repeatedly held in order to promote the interest of Christian Education in Japan.

### **Relief Work**

The Council undertook relief work for the famine sufferers in the Hokkaido and the Tohoku area in 1932; and for those who suffered in the flood which followed in the Hokkaido. It also helped the sufferers in the severe earthquake in three provinces of the Tohoku in 1933.

It received contributions amounting to Yen 8,092.21 for the former and Yen 4,270.92 for the latter. These funds were used chiefly for relief work for the children. The work was committed to and conducted by the local Federation of Churches of the respective areas.

Now again relief work for Hakodate which was recently destroyed by a great fire is in full progress,

### Departmental Notes

*The Evangelistic Commission* is endeavoring to formulate plans for desirable cooperation regarding the evangelistic field so as to enable the different denominations to come to an agreement on the following matters:

1) On questions which arise when a denomination opens a new preaching place.

2) On cooperation so as to avoid duplication in smaller towns. For this purpose several conferences of the heads of the Evangelistic Bureau of the different denominations have been held for friendly consultation.

*The Commission on General Affairs.* In accordance with the recommendation of the last Annual Meeting of the Council this commission has considered the desirability of an exchange of fraternal delegations between the churches of Japan and the United States. After careful study of the present situation and ascertaining the opinion of Christian leaders of both countries, the commission has come to feel that it is wise to postpone action for the time being.

This does not mean, however, that the project has been abandoned. In due time such an exchange of peace messengers should be realized in order to promote closer fellowship and cooperation between the Christians of the two nations.

*The Educational Commission* is trying to promote the interests of Christian Education in Japan in cooperation with the Japan Section of the International Educational Commission. This Commission has been responsible for all the activity connected with the work of the International Educational Commission in Japan.

*The Commission on Christian Literature* made a constructive study of plans for publishing an authoritative Christian magazine which is urgently needed in Japan. It sent a recommendation regarding this to the Christian Literature Society for its consideration.

The Commission annually makes two awards for prize

essays to graduates of theological seminaries. Last year Tohoku Gakuin and Seinan Gakuin graduates won these awards. This spring graduates of Aoyama Gakuin and Japan Theological Seminary took them. The Committee also takes the responsibility for writing book reviews for the Council Bulletin all the year round.

*The Social Welfare Commission* has taken up with the government authorities the matters of Abolishing Licensed Quarters, the Emergency Prohibition plan and the Removal of Cafes and Bars from the neighborhood of Churches and Schools. It also made a study of the problem of Traffic in Women in the Orient in cooperation with the Social and Economic Research Bureau of the International Missionary Council at Geneva. A study of the Traffic in Opium and Narcotic Drugs is also in progress.

*The Committee on Rural Evangelism* is most earnestly striving to develop this comparatively new phase of evangelism in this country. Rev. Y. Kurihara, the Rural Secretary, is devoting his time and energy solely for this purpose. During the past year he assisted in the conduct of 24 Rural Gospel Schools and visited rural districts throughout the country, giving 184 lectures. The Committee is now studying material in preparation for the publication of a text-book for use in Gospel Schools.

### Research Work

The International Missionary Council is making a world wide study of Communism for the purpose of discovering the reasons for its appeal, the extent of its spread and why Christianity fails to receive the same kind of response and to kindle the same kind of enthusiasm. In response to its request the Council organized a group to study this problem. This group met repeatedly, exchanged opinions, compared observations, analyzed available information and drew up a series of findings.

This study reveals the fact that aside from The Japan Communistic Party, which is the main communistic organization in the Empire, there are as many as thirty



communistic groups, off-shoots from this parent body. These ramify into every class and occupational group.

During the last five years, approximately 30,000 people have been arrested because of their relation or suspected relation to communistic activities. Of this number some 3,500 have been indicted and brought to trial. The majority of these are still going through the process of being tried and most of them are said to have renounced their communistic views.

### **Spiritual Awakening Movement**

The Spiritual Awakening Movement was launched by the All Japan Christian Conference in 1932 and has been carrying forward an active program since January 1933. This movement is cooperating with the Kingdom of God Movement in a special effort to give spiritual guidance to students at this critical time of confusion and chaos in their thought and inner life.

The Department of Education of the Central Government is whole-heartedly cooperating in this movement. During the year 1933, 120 addresses were given under the auspices of this movement in educational institutions and 46,205 students attended these meetings.

### **Outstanding Actions in the Annual Meeting**

The last Annual Meeting of the Council was held at the Ginza Church, November 14th and 15th, 1933.

"The Christian Interpretation of the Present Day Crisis" was the central theme. The delegates studied this problem, approaching it from different angles such as its Social, Educational, Industrial, Rural and International bearings.

Our Honorary Secretary writes about his impression as follows and this represents the general impression of the delegates as a whole:

"The Annual Meeting demonstrated beyond the shadow of a doubt that the Council has found its place and is a vital force in unifying and correlating the work of the

Christian movement in the Empire.

"The forty-four communions and national organizations cooperating in the Council sent their key leaders as delegates. These delegates took their work seriously and both in the business sessions and in the discussion of outstanding problems contributed their best wisdom."

One of the major problems discussed in the Annual Meeting was the proposal to organize a Federation of Churches. One view favored a Church Federation integrated with the Council, while another expressed a desire for a federation entirely independent from the Council but cooperating with it. The whole question was left to the incoming Executive Committee for their further study and will be discussed again in the Annual Meeting 1934.

The matter of representation at the Annual Meeting came under review for the first time in the ten years since the Council was organized. It was voted to make such a review every fifth year in order to make provisions for changes which occur among the constituencies of the Council.

The basis of representation for the Churches was fixed as follows: One representative for 600 church members as a basis. One additional delegate to be allowed for every 4,000 church members.

This restudy resulted in the following change in the allotments of delegates: The Nihon Kirisuto Kyokwai (Presbyterian) 13, Nihon Kumiai Kyokwai (Congregational) 9, Nihon Methodist Kyokwai (Methodist), 9, Nihon Luther Kyokwai (United Luther) 2, Nihon Mifu Kyokwai (Methodist Protestant), 2, and the Kirisuto Kyokwai (United Christian) 1. The representation of the other Japanese organization remains as before, except that one additional delegate was allotted to the W.C.T.U., the Omi Brotherhood, the Educational Association, and the Y.M.C.A.

In the case of missions, each mission of thirty members or less was given one representative, one additional

delegate being allowed for every additional thirty members or fraction thereof if it exceeds fifteen.

The Japan Over-Sea Evangelistic Association was admitted as a cooperating unit. This is an indigenous union Christian organization, which is interested in work for Japanese residing in Brazil, Peru, and the Philippine Islands, and is planning to start work in Manchukuo.

In view of the unfortunate tendencies which are at present beclouding international relations, the incoming Executive Committee was instructed to approach the Federal Council of the Churches of Christ in the United States and the International Missionary Council regarding the possibility of cooperative efforts and united prayer in bringing about better world relations.

### **The Christian Building**

When the Council decided to unite with the Japan Sunday School Association in the erection of the Christian Building, it incurred a financial obligation of 20,000 yen. Funds on hand and contributions from missions, churches, and individuals have enabled the Council to pay 13,000 yen of this amount. Yen 7,000 must still be secured before this obligation can be cancelled. According to the terms of the loan this money must be raised within the next twelve months. The Council is therefore making an appeal to churches and missions as well as to individuals for funds with which to pay off this indebtedness.

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## No. 2

# MINUTES OF THE THIRTY-SECOND ANNUAL MEETING OF THE FEDERATION OF CHRIS- TIAN MISSIONS IN JAPAN, 1933

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*T. T. Brumbaugh, Secretary.*

**Friday, July 28th**

"Our Missionary Objectives" was the central theme of the 32nd annual meeting of the Federation of Christian Missions in Japan which convened in Karuizawa Auditorium at 2:00 p.m. Friday, July 1933, and adjourned at 5:00 Monday, July 31st. Chairman Gurney Binford, reading from Genesis 28:10-31 and I. Samuel 7:12, emphasized the presence of God in the spirit of worship, and led in prayer. The Roll Call indicated the presence of 74 delegates representing 29 mission organizations. The Chairman then introduced the fraternal delegates and guests of honor as follows: Dr. Yugoro Chiba and Rev. Akira Ebisawa from the National Christian Council, Dr. Charles A. Clarke from the Korean Federation of Missions, Dr. and Mrs. Richard Roberts of Toronto, Dr. Toyohiko Kagawa, Dr. and Mrs. Albert Russell of the School of Religion of Duke University, and Dr. E. L. Allen of Hongkong.

The Secretary's report for the executive committee referred to interim business as follows: (1) effort to remove difficulties frequently experienced by missionaries in securing Japanese visas; (2) the making of the Federation's annual program, including the budget based upon estimated receipts of ¥1,700 for the year 1932-33; (3) appointment of Dr. F. N. Scott as necrologist in the place of Dr.

D. R. McKenzie, resigned; (4) an interpretation of Federation intention in electing to various committees and boards as elections for the unexpired terms of service and not as substitutions during absence of previous incumbent; (5) correspondence with the Federation Council of Churches in America concerning hardships and injustices suffered by foreign students in American schools under present immigration rulings, and replies received from Dr. Sidney L. Gulick giving assurance of greater consideration by the American Department of Labor in future and hopes of a reciprocal treaty whereby students of all signatory nations may be accorded identical privileges; (6) the joint appeal with the National Christian Council for relief funds to be used in regions of suffering from earthquake, tidal wave and cold in northern Japan, as a result of which ¥348.00 was received from contributors and turned over by the Federation Treasurer to the N. C. C. offices for disbursement through regularly constituted Christian relief agencies; (7) the proposal to reduce delegate fees for the next annual meeting from ¥25.00 to \$20.00 per member to which each Mission is entitled, and reduction of entertainment allowance from ¥3.50 to ¥2.50 per day, travel allowance to remain as at present: round-trip third class travel *with incidentals* from place of summer residence, or second class round trip fare with express ticket, committees and discussion leaders to be allowed one day's entertainment and travel expenses as above, editors of Year Book and Christian Quarterly to be considered the same as delegates; (8) acknowledgment of the need for further study of cooperation between the National Christian Council and the Federation in the field of publications; (9) recognition of withdrawal of the Kagawa Fellowship from Federation membership, in as much as in the organization in its present form there is no employed missionary personnel entitled to representation in this body; and (10) nominations of committees for the duration of the 1933 annual meeting as follows:—

*Business Committee:* H. D. Hannaford, R. F. Shack-



lock, S. C. Woodward.

*Recording Secretaries:* J. H. Covell, Mrs. H. A. Lynn,

*Music:* W. M. Vories, Mrs. E. C. Hennigar, H. H. Bryan.

*Reception:* Mrs. H. Pedley, Miss Isabelle MacCausland, C. W. Hepner, Mrs. A. K. Reischauer, Roy Smith.

*Publicity:* S. M. Hilburn, Miss Elizabeth Kilburn.

*Resolutions:* V. C. Spencer, Miss J. W. Galt.

*Welcoming Fraternal Delegates and Guests:* C. B. Olds.

*Nominations:* J. C. Mann (Chm.), A. D. Berry, S. M. Erickson, Mrs. A. K. Reischauer, Miss H. J. Jost, W. G. Seiple, C. K. Lippard, B. F. Shively, W. F. Topping.

The Secretary's report was accepted, and all of the recommendations contained therein were either thereby or in subsequent actions adopted.

### Dr. Axling's Paper

"Our Missionaries' Objectives in the light of recent Commission reports" was the subject of the first paper presented Friday. It was a highly thoughtful, critical, though appreciative consideration by Dr. William Axling of our present missionary status with especial reference to fitness for our future task. From the paper Dr. A. K. Reischauer as discussion leader cited five objectives which must not be overlooked by those interested in the future of missionary service: (1) a frank and fearless self-appraisal; (2) a new approach to other faiths; (3) a more thorough-going orientation, (4) an adventurous realignment with the Japanese church; (5) a courageous exploration and experimentation in the field of union activities. (a) in church expansion, (b) in educational work, (c) in rural advance, and (d) in meeting the challenge of the present industrial order. Discussion centered largely around the inadequacy of the present denominational approach to evangelism and the degree to which Missions should integrate themselves with the Japanese church. Further

discussion occurred in connection with the report of the Findings committee on this paper, and the Findings as adopted were as follows.

### Findings

In view of reports of recent commissions from America studying different aspects of missionary work, we consider it timely to emphasize the following points in our missionary objective:—

1. We recognize the need of a more thorough orientation of ourselves with reference to the life of the people of Japan—their history, customs, and general culture. We recognize also the importance of making our approach to the non-Christian religions of Japan with sympathetic and open minds so that we may the better understand what these religions mean to their adherents and what elements of permanent value they contain. We realize that our own understanding of the eternal Gospel is incomplete and so we rejoice in the hope that the people of Japan, with their rich cultural inheritance, will make their own peculiar contribution to mankind's apprehension of the fullness of life that is in Christ Jesus.

We pledge ourselves anew to work for the fuller realization of the ideal of a strong and united Church of Christ in Japan—a church that shall be thoroughly Christian and truly indigenous. We note with thanksgiving the growing spirit of unity among Christians in Japan and we shall continue our efforts to help express this spirit in ways that will bring about a more complete organic union among Christians than prevails now and an organic union which shall seek to conserve all the real values for which the various denominations have stood. Especially would we urge that the new advance into rural Japan be carried on as a joint enterprise so as to avoid all overlapping and waste of efforts.

We note further with gratitude the progress that is being made in integrating the work of missions into the life and work of the Japanese church, and we urge that, what-

ever may prove to be the wisest form of mission organization for the period ahead, missionaries as individuals identify themselves fully with the church or institution in which they cooperate with their Japanese colleagues.

### **Annual Reception**

The annual reception given in honor of fraternal delegates and guests was held according to custom in the garden of the Karuizawa Hotel, from 4:00 o'clock on Friday, and was an hour of fellowship long to be remembered by all.

### **Evening Lecture by Dr. Allen**

The first evening of the meeting was devoted to a lecture by Dr. E. L. Allen of Hongkong, on the subject "The Christian Task in the World Today." Dr. Allen applied to the modern world the New Testament age's notion that the world lies under the tyranny of demons and waits for the coming of God's Kingdom to break their power. In many ways demons are more diabolic than Satan himself: Satan tries to dethrone God, but demons leave God on the throne and usurp a definite area of life, as in the claims of the modern state, business, sports, etc. Ours is a divided allegiance; God is not the All-ruling force in our lives. Our problem is to do the will of God in a demon-possessed world. The New Testament ends with the vision of the New Jerusalem coming down from Heaven, the gift of God. This may be too cataclysmic, but we must not forget that salvation comes alone from God, and only God's will in our lives can unite the disordered allegiance of our own wills. This comes through humility, repentance and willingness to bear the Cross which Christ bore. In this regard, "the New Testament is more relevant to the situation in the world today than in any other period since it was written," for the world was never so much in need of repentance and salvation.

### **Saturday, July 29th**

Following brief devotions by the Chairman who read



from Philippians 4:1-8 and Luke 2:11, the Saturday morning order of program was introduced by an excellent paper by Dr. Motojiro Sugiyama, proletarian M. P. and devoted Christian rural evangelist, on the subject "*Our Christian objectives in the light of the present economic situation.*" After a careful review of world conditions, the collapse of the capitalistic system, the effect of economic panic upon the church, and the prevalence of anti-religious thought throughout Japan, Dr. Sugiyama expressed his conviction that if Christianity is to survive present crisis it will only be by identifying itself deeply with rural life; in accordance with which conviction he then proceeded to outline what would constitute in his mind a practical and possible program of Christian advance in the rural districts.

### **Preparation for Genuine Rural Evangelism**

Following Dr. Sugiyama's paper, Chairman Binford introduced Dr. Elbert Russell of the School of Religion of Duke University, Raleigh, N. C. who outlined briefly the program of study and supervised rural field-work which is being carried on under the Duke Foundation and in connection with the School of Religion of which he is Dean. The discussion which followed, led by Rev. A. R. Stone, was chiefly concerned with the problem of producing, maintaining and training rural-mindedness among those who come from the soil and are expected to return from the school to the soil as leaders of thought and life in the country. [The findings adopted as leading from these papers and discussion Findings were as follows:—

#### **Findings**

*on "Our Christian Objective in the light of the present economic situation, with especial reference to the rural field."*

We welcome the increasing emphasis on the importance of rural evangelism and we pledge our hearty cooperation

as missionaries in promoting this important phase of the Christian movement.

We desire especially (1) to promote an increase in the number of rural churches which are engaged in some form of social service;

(2) to promote those types of recreation, education, cooperative enterprise and other forms of community service which might be suitable in rural districts.

(3) to promote the provision and circulation of a growing library of helpful literature on rural development;

(4) to promote wherever possible cooperation between rural churches and the excellent work of government agencies in rural reconstruction;

(5) To express our appreciation of the difficulties experienced by theological schools in providing trained leadership for rural churches, and our gratitude for what they have accomplished; at the same time urging upon them our conviction that the problem is of vital importance and demands even greater attention than it has received hitherto.

### Another Survey Needed

The devotional period from 11:20 was led by Dr. Richard Roberts who, after the singing of "The Ninety and Nine" by Mrs. Outerbridge, lifted the large audience into God's presence with a masterful address on the Cross. Dr. Roberts said we need one more survey—the survey of the wondrous Cross. So it was with Paul who failed in his Athens sermon because he had left out the cross, did not even mention the name of Christ, and thought only of making his message measure up to the current philosophies. Our Gospel is based upon an event. It was an event in our world and therefore is still valid. It happened in a corner but that corner is now the most public place in the world. Why? It was a tremendous personal act, definitive, an ultimatum. The cross was a declaration of judgment, an absolute moral contrast before which no man can be neutral. It was a declaration of right. He has

bought us and we are slaves with freedom. The Cross is the ground-plan of the universe and of our individual lives," concluded Dr. Roberts.

The chairman convened the afternoon session with Scripture and prayer, and the time was then given over to the business of the conference, actions and findings adopted being indicated elsewhere in this report.

### **Lecture by Dr. Kagawa**

A Saturday evening program, though not under the auspices of the Federation, gave the delegates an opportunity to hear Dr. Kagawa in a message which revealed the deep waters through which he and his movement are now passing. He expressed himself as anticipating even greater adversity for the true cause of Christ in Japan, but is convinced that the Christianity which identifies itself with the interests of the common people will triumph,—economically, socially, internationally, *spiritually*.

### **Sunday, July 30th**

An early Sunday morning prayer meeting was led by Dr. H. H. Coates. The Sunday worship service was in charge of the Federation as usual, and Chairman Binford preached an excellent sermon from Psalm 32:9 and Proverbs 3:6 on the subject "Spiritual Guidance." In the afternoon a memorial service conducted by Dr. F. N. Scott in honor of missionaries who have passed away during the past year, was followed by the Holy Communion administered by Rev. William Woodard.

### **Monday, July 31st**

Monday morning's session was opened with devotions by the Rev. J. C. Mann who made use of the following passages of Scripture and themes: Matt. 16:15-ff, The Charter of the Church; Ephesians 5:25-ff, Christ and the Church; Acts 2:42, The Church at Work; Acts 20, Our Duty towards the Church.

*"Our Christian objective in the Church as an agency*



for individual and social regeneration"; and "Our missionary objective in same,"—these were the themes of papers read respectively by Prof. Shoichi Murao of St. Paul's University and Dr. L. J. Shafer of Ferris Seminary. One a thoughtful Japanese, beautiful Christian spirit and member of the Episcopal order; the other a straight-thinking and ethically-minded American of the Reformed tradition—the contrast in the conceptions of the church and its functions held by these two men was most striking, and led to such difference of opinion in the discussion that followed, presided over by Rev. P. F. Warner, that a statement of Findings agreeable to all, yet intellectually honest, was found impossible of construction and was abandoned by the conference. (These papers, as indeed all those delivered at the conference, were published in the Autumn number of the Japan Christian Quarterly, Vol. VIII No. 4).

### **Christ, Anticipation and Unveiling of Divine Nature**

Dr. Roberts at the Monday devotions again took the Cross as his theme, reading from Luke 3:1. Christ is the anticipation of the human future and at the same time the unveiling of the Divine nature: the word became flesh, the eternal in time, the infinite in space, the unknown in the known, and the invisible in the seen. Only Christ lived the Sermon on the Mount. There is no room at the top except on Calvary. All who heard Dr. Roberts' magnificent addresses, supplemented so beautifully by Mrs. Roberts' singing, felt that the Federation was most fortunate in the selection of a leader for this important part of the annual program.

### **Closing Business and Reports**

Dr. A. D. Berry conducted the brief devotions which opened the afternoon and closing session of the conference. Following discussion and the adoption of findings on previously read papers, it was voted as the sense of the body that findings on papers should be discontinued in the 1934

conference.

The following gave reports which were accepted:—Mr. H. V. Nicholson for the Missionaries Mutual Fire Protective Association; Mr. Gurney Binford reading Mr. Woodsworth's report as Fraternal Delegate to the Korean Federation of Missions; Mr. Binford as Fraternal Delegate to the meetings of the National Christian Council of Japan; Dr. G. W. Bouldin for the Special Committee for the Study of Social and Economic Problems, with the further recommendation that this committee be continued for another year.

Dr. S. H. Wainright gave an oral report to supplement the printed annual report of the Christian Literature Society, and called the Federation's attention to the fine new building of the Kyobunkwan and the American Bible Society on Ginza street, Tokyo. By a unanimous rising vote the Federation accepted this report and expressed its appreciation of the extraordinary services of Dr. Wainright in the work of the Christian Literature Society, which is an outgrowth of this Federation.

### Amendment to By-Laws

On motion of Dr. A. D. Berry and after considerable discussion of the relation of the Christian Literature Society in its present form to the Federation, it was voted (55 to 3) to delete from By-Law No. 6-a of the Federation's Construction the words "And on the understanding that no such trustee be an officer of the Society," this to make possible conformity with the laws of Japan concerning the formation of a Zaidan Hojin (Juridical body) and a Kabushiki-Kaisha (Joint Stock Company) to properly administer both the building and the business of the Christian Literature Society.

Concerning the relationship between the Society and the Federation, it was voted to ask the Executive committee to make a study during the months ahead and to report at the next annual meeting:

For the Publications Committee, Miss MacCausland

reported the state of the Japan Christian Quarterly, and Dr. Hennigar's report for the Year Book was read, both being accepted.

The report of the Federation's representative on the National Sunday School Association, Mr. J. H. Covell, was heard and accepted.

Dr. J. A. Foote reported on Work among Koreans in Japan, a most significant piece of service sponsored by the Federation, and this report was accepted.

Reports were heard and accepted also from Mrs. H. B. Benninghoff, Federation representative on the Board of Trustees of the American School in Japan, and from Mrs. Roy Smith, representative on the Advisory Committee of the Canadian Academy. Both schools seem to be in excellent condition and accounts of the success of their graduates in the schools of the homelands, as well as in later life, are most encouraging.

The following resolutions were adopted:—

"The Federation of Christian Missions in Japan wishes to express to the National Christian Council its appreciation of the presence of Dr. Y. Chiba and Rev. A. Ebisawa as fraternal delegates to our thirty-second annual meeting, and to thank them for the message of fellowship and encouragement which they brought us.

"The Federation also thanks Dr. Charles A. Clark, fraternal delegate from the Federal Council of Missions in Korea, for his attendance at this meeting and for the news he brought of progress and successful methods employed in his field of work.

"We express our thanks to Dr. M. Sugiyama, M. P. and to Prof. Shoichi Murao for their thoughtful and constructive papers which contributed so much to the Federation's program.

"The Federation also extends its hearty thanks to its guests from afar for the contribution they have made to this gathering. Dr. E. L. Allen of Hongkong in a lecture of penetrating insight, Dr. Richard Roberts of Toronto in devotional addresses of spiritual power, and Dr. Elbert



Russell of Duke University with useful suggestions of aim and method, have helped and inspired every delegate present.

"We also wish to thank the Sherbourne Street United Church of Toronto for its willingness to share the services of its minister with the missionary body of Japan during this summer, and especially during our Federation sessions."

Before adjourning the meeting, the retiring chairman, Mr. Binford, presented his successor, Dr. C. B. Olds, who after fitting words in appreciation of the outgoing chairman's service and devotion, accepted responsibility as Chairman of the Federation for the year 1933-34 and closed the conference of 1933 with prayer.

### Officers and Representatives

On motion by the chairman of the nominating committee the following slate of officers, committees and representatives was elected for the ensuing year, 1933-34, the executive committee being given authority to fill for the remainder of the year any vacancies that may arise from resignation or other cause.

#### OFFICERS:

*Chairman*—C. B. Olds.

*Vice Chairman*—G. S. Phelps.

*Secretary*—T. T. Brumbaugh.

*Treasurer*—Roy H. Fisher.

#### EXECUTIVE COMMITTEE:

Term expiring 1934—Miss Helen Hurd, W. A. McIlwaine, E. H. Zaugg.

Term expiring 1935—Miss M. B. Akard, J. C. Mann.

#### PUBLICATIONS COMMITTEE:

Term expiring 1934—S. H. Wainright, E. C. Hennigar.

Terms expiring 1935—Miss Isabelle MacCausland (Editor Japan Christian Quarterly), Roy Smith (Editor Year Book).

Term expiring 1936—Mrs. J. S. Kennard, Willis

Lamott.

CCMMITTEE ON WORK FOR KOREANS:

Term expiring 1934—Miss A. M. Henty, J. A. Foote.

Term expiring 1935—G. K. Chapman, J. B. Cobb, Miss Pauline Smith.

COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS:

L. J. Shafer, G. E. Bott, H. D. Hannaford.

REPRESENTATIVES:—

*On Board of Directors of Christian Literature Society*

Term expiring 1934—J. F. Gressitt, (W.A.McIlwaine, who resigned, was later replaced by) P. F. Warner, J. C. Mann, T. A. Young;

Term expiring 1935—A. D. Berry, S. H. Wainright, Miss M. R. Paine, A. K. Reischauer.

Term expiring 1936—Miss Emma Kaufman, E. T. Iglehart, A. J. Stirewalt, P. S. Mayer.

*On Board of Trustees of School of Japanese Language and Culture*

Term expiring 1934—William Axling, L. C. Smythe.

Term expiring 1935—Gilbert Bowles, T. A. Young.

Term expiring 1936—Miss Mary MacDonald, P. S. Mayer.

*On Board of National Sunday School Association*

J. H. Covell.

*On Board of Trustees of American School in Japan*

H. M. Cary.

*On Advisory Committee of Canadian Academy*

Mrs. S. O. Thorlaksson.

FRATERNAL DELEGATE TO KOREA:

Gurney Binford.

FRATERNAL DELEGATE TO NATIONAL CHRISTIAN COUNCIL:

C. B. Olds.

NECROLOGIST:

F. N. Scott,

## Federation of Christian Missions in Japan

SUMMARY REPORT OF THE TREASURERS, presented to the 1933 Conference, as of 15th July, 1932 to 26th July, 1933:

### A. CURRENT ACCOUNT:

	Smith	Fisher	Totals
Balance from Mr. Hackett .....	¥1,492.75		¥1,492.75
1932 Fees—3 .....	75.00		
1932 Fees—8 .....		217.44	292.44
1933 Fees—70 .....		1,732.56	1,732.56
Bank Interest .....		1.90	1.90
	1,567.75	1,951.90	3,519.65

#### Disbursements

##### Publications:

##### Christian Quarterly

—Walton ..... 10.00 ..... 10.00

—MacCausland .. 205.46 ..... 205.46

Yearbook—Shafer .... 64.54 ..... 64.54

—Hennigar ..... 135.00 ..... 135.00

##### Relations:

Delegate from Korea . 60.50 ..... 60.50

##### Miscellaneous:

Delegate to Korea .. 80.00 ..... 80.00

Delegate to N. C. C. 10.00 ..... 10.00

Mut. Fire. Prot. Ass. . 35.00 ..... 35.00

##### Administration:

Exec. Com.—1932 .... 21.42 ..... 21.42

—1933 .. 91.60 ..... 91.60

Treasurer—1932 .... 1.00 ..... 1.00

—1933 ..... 16.00 ..... 16.00

Secretary—1933 ..... 20.86 ..... 20.86

##### Annual Conference, 1932:

##### Travel & Board

Delegates' ..... 871.78 21.10 ..... 892.88

Committees' ..... 92.02 ..... 92.02

Speakers', Japanese .. 6.00 50.00 ..... 56.00

Speakers', foreign ... 43.24 ..... 43.24

Findings printed .... 9.10 ..... 9.10



MINUTES OF THE THIRTY-SECOND ANNUAL MEETING 23

Reception .....	21.60		21.60
Auditorium rental ...	25.00		25.00
<i>Annual Conference, 1933:</i>			
Programs printed ....		8.00	8.00
<i>Miscellaneous:</i>			
Fees refunded .....	10.00	5.00	15.00

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1,271.20	643.02	1,914.22
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Cash on hand, 26th July  
1933 .....

1,605.43

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1,271.20	643.02	¥3,519.65
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B. CHRISTIAN LITERATURE SOCIETY:

Rec'd by Mr. Fisher and forwarded to the  
Society: ..... ¥2,675.00

C. Tohoku EARTHQUAKE RELIEF FUND:

Collected by Mr. Fisher and forwarded to  
the National Christian Council: ..... ¥348.00

Audited & found correct

(Signed) Thos. A. Young  
Paul F. Warner

Respectfully  
submitted,

28th July 1933

(Signed) Royal Haigh Fisher  
Treasurer

28th July 1933

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## No. 3

# CHRISTIAN LITERATURE SOCIETY

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*L. L. Shaw.*

The work of Christian Literature in Japan has now passed the pioneer stage, and each year, more and more books are coming from able Japanese writers and scholars. The names of men like Yamamuro, Kagawa and Iwahashi, are household words in Japan, and their books are read by thousands of non-Christians. One of Kagawa's books which was filmed, was ordered to be shown in all the primary schools of Tokyo, even though it is uncompromisingly Christian.

As most of the books are written by clergy, it is natural that books on theology, biography, commentaries, and those on the devotional life, are most in evidence. Books of a more popular type that appeal to young people, women or children, are very scarce. It is not only the language that is difficult, but the intellectual approach to the problem, which does not usually attract women. For women intuitively accept religion as a basis of life. They do not want it proved. They want it demonstrated. In other words, if anyone has attained a balanced, harmonious, victorious life, they want to know how it has been attained.

How are we to obtain books suitable for women and young people and children? A step in the right direction has been taken by the Christian Kindergarten Union, in appointing a committee on the preparation of Christian books suitable for kindergarten circles—teachers, children and mothers. The need is keenly felt by all. Fortunately we have now an able group of women writers and translators, so that with guidance and encouragement, books suitable for women and children can be produced. What



is needed, also, is funds for publication, and an interested body, such as the Kindergarten Union, to see that the books are advertised and circulated.

Briefly, the task lying just ahead of the C. L. S. is fourfold:—

- 1) To press forward in a more vigorous attempt to given young people, women and children, able, attractive, and helpful Christian literature.

- 2) To revise or re-write books which are in demand, but of which the language is old-fashioned.

Nowhere is the rapid change brought about by Japan's international contacts, more evident than in the language itself. Influenced greatly by English, the language becomes more mobile and direct, and takes on such numbers of foreign words, phrases and ways of speech, that books written even ten years ago, tend to get out of style.

This means that many excellent books need to be revised, almost re-written, when reprinted, and this adds greatly to the cost.

- 3) To find ways to encourage the production of excellent Christian Literature suitable to all the needs of a growing church.

It would greatly facilitate the preparation and publication of first class Japanese literature, if one or more well-known Japanese Christian writers could be given a suitable fee, and be appointed to examine and report on all manuscripts submitted.

- 4) To find ways to advertise C. L. S. books in the churches. Throughout the country towns and in many cities, there are no depots for selling Christian books. Only in the capital and in a few of the largest cities are there Christian bookshops, or centres of Christian literature. It is difficult, if not impossible, for Christians in rural districts to know what books are published or available, and even in the towns, the average Christian has no idea of the range of good books that now can be had.

To perform these tasks, much greater co-operation is needed by the whole church. For this reason alone, the

Kingdom of God newspaper must not be allowed to drop, even though funds are difficult to obtain, for it is a rallying centre for all denominations, and helps to bind all together.

If the churches could unite on *one* paper for reaching enquirers, *one* for Sunday Schools, and *one* for nourishing the spiritual life of Christians, they could publish papers that would compare favourably with secular publications.

Why should not the Christian forces copy the methods employed by Japan's big newspapers? They issue their papers for Tokyo or Osaka, but in each local area, several pages are devoted to the news and topics of that district. The churches could make the central pages written by the best men in every church, and then each denomination could write its own articles and news for inside cover pages. Such a magazine would have a commanding place in the community.

In reviewing the year's sales, one is struck by the longing of the human soul, in these days of disillusion and crisis, for spiritual victory and peace. This is seen in the great sale of books of the Oxford Group Movement amongst Christians, and in the sale of Kagawa's and Iwahashi's books at the evangelistic meetings.

There is also a noticeable increase of English manuscript offered to the Society for publication. These books, and also the foreign style Christmas cards published by the Society, enjoy a good and increasing sale.

One of the encouraging features of the year, was the excellent sale of all Christmas publications. Magazines and cards were all sold out, and good sales were made of nearly all C. L. S. books. Over a *million* copies of our *periodicals* went out during the year, reaching not only the far corners of Japan, but also going to Japanese abroad in many lands.

Some *fifty thousand* Christmas and religious *cards* were printed and about thirty thousand books. Altogether, the Society printed over *seventeen million pages* of reading matter.

### List of Publications in 1933

**THE CHRISTIAN'S SOCIAL VIEW**—Edited by Mrs. T. Uemura.

This is the third volume in this popular series, and contains articles by six leading Christians.

**THE TRUE WAY OF HUMAN LIFE**—D. B. Schneder. A book for English Bible classes, which gives an excellent introduction to the Christian view of life.

**A GENTLEMAN IN PRISON**—Caroline Macdonald.

This is a memorial edition to Miss Macdonald.

**REMINISCENCES OF SEVENTY YEARS**—Hiromichi Kozaki.

An English translation of a book which has had a wide sale in Japan. As Dr. Kozaki was one of the Kumamoto band, his life story covers the period of present-day missions.

**THE CHRIST OF THE MOUNT.**—Stanley Jones. Translated by T. Kanai.

**THE JAPANESE CALENDAR YEAR**—W. H. Erskine. An explanation in *English* of the customs and superstitions which govern the life of many of the people.

**THE ADVENTURE OF PRAYER**—Mabel N. Thurston, translated by Miss S. Hikaru. This is a series of devotional studies based mainly on the Lord's Prayer, and arranged for daily use.

**THE GOSPEL THROUGH DRAMA**—Edited by T. T. Brumbaugh.

A collection of plays and pageants for use in churches and Sunday schools.

**GOD'S PROTECTING CARE**—T. Hosokai.

This is the second in our series for children and has a most attractive cover and eight beautiful offset pictures.

**INTRODUCTION TO CHRISTIAN ETHICS**—O. C. Lindsay.

A scholarly book intended for use as reference in the teaching of ethics in Christian schools.

**THE LIFE OF ABRAHAM LINCOLN**—Yaichi Aki



yama, L.L.B.

There are few good biographies as yet in Japan, and this is an able appreciation of the man and his great work.

**CHRISTIAN CONVERSIONS IN JAPAN**—Kamenosuke Tanaka.

A very interesting account of the way in which some leading Christians were led to Christ.

**JESUS CHRIST**.—Sarah F. Clarke. (Mrs. Oltmans.)

This is a set of forty lessons on the life of Christ, for use in English Bible classes, which will be very useful to both teachers and students.

**FOR SINNERS ONLY**—A. J. Russell. Translated by Toyohiko Kagawa.

This book of the Oxford Groups, is well translated and is having a wide sale.

**JAPAN CHRISTIAN YEAR BOOK**. 1933.

This is published under the auspices of the Federated Missions, and is the source of authentic information concerning the Christian Movement in Japan. The articles are all written by Japanese or missionaries, well acquainted with the land and the work, and are authoritative.

**JAPAN CHRISTIAN QUARTERLY**. Edited by a committee appointed by N.C.C. and Federated Missions, and containing articles by leading Christian workers, both Japanese and foreign.

**THE KINGDOM OF GOD**—Weekly.

This is the official organ of the Kingdom of God Movement, and nearly all churches take copies for distribution amongst neighbourhood enquirers. It is well written, and Dr. Kagawa usually writes one article.

It has a weekly circulation of about 20,000, and has been the means of leading many to Christ.

**THE LIGHT OF LOVE**—monthly.

This is written in a simpler style, and is used greatly in hospitals, in women's meetings, for factory girls and men, and for general distribution.

**LITTLE CHILDREN OF LIGHT**—monthly.

A children's magazine for use in the home and the Sunday School. Mrs. Hana Muraoka, known all over Japan by her talks over the radio on current topics in the children's hour, is the editor. Mr. Nobechi, the well known writer of religious books for children, supplies the Sunday School lessons.

This paper could be greatly improved if funds were available to enlarge it, and bring it out weekly. What the children's movement in Japan needs, is a one sen paper, coming out each Sunday, and funds are urgently needed to produce such a paper.

#### REPRINTS.

Japanese Customs,  
New English Hymnal,  
Annotated Bibles,  
Annotated New Testament,  
A Simple Life of Christ.  
For Sinners Only.

#### CARDS. (First Prints.)

*The Birth of Christ.*

A large, double page offset coloured picture of beautiful design, and soft harmonious colours.

*The Wise Men.*

The Wise Men are gazing at the towers of the Holy City, where they hope to find the Infant Saviour. This is a letter card, and the colouring and workmanship are excellent.

*Madonna Card.*

To enclose in the Christmas number of Ai No Hikari, Beautifully done in black and white.

*Bookmarker Card.*

A picture of the new building, sent out with the Christmas number of Kami no Kuni Shimbun.

#### REPRINTS.

Adoration of the Wise Men.

## No. 4

# THE UNFINISHED TASK OF THE BIBLE SOCIETIES IN JAPAN

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*G. H. Vinall*

There is a sense in which the task of the Bible Societies is not, nor can be, finished. It is that sense which might be expressed by spiritualizing the words of Gen. 8:22, "While the earth remaineth.....seedtime and harvest shall not cease." It is not in this sense that I wish to write, but rather in that which is indicated by the inclusion of the words, "In Japan". These words, to my mind, convey the sense that a day will eventually arrive when it will no longer be necessary for the foreign Bible Societies to devote their resources and energies to work in this country; a day when the whole burden and responsibility of the work will be readily shouldered by the Church of Christ in Japan. I avoid using the phrase "Japanese Church" because to my mind, the true Church of Christ knows no nationality other than the "Citizenship of Heaven". May we venture to hope that the day will arrive when the Church of Christ, through its representatives drawn from every land, will as one body, consider its unfinished task in the dissemination of the Word of God throughout this world in which we live?

## The Task

The words "Unfinished Task" naturally give rise to two questions.

- (1) What is the task of the Bible Societies?
- (2) What progress has already been made toward completing that task?

The answer to these two questions will enable us better



to estimate to what extent the task is unfinished.

The Task. This may be stated simply under two heads. (a) To encourage throughout the Japanese Empire, the wider circulation of the Holy Scriptures, (Old and New Testaments), without note or comment. (b) To produce the best possible version of the Holy Scriptures in Japanese, at a price that the poorest peasant can afford to pay.

(a) The first of these heads is very comprehensive, and it is being carried out in the following ways. By the training and employment of Japanese workers as colporteurs; by the granting of special terms to booksellers to encourage them to stock and sell the Holy Scriptures in the ordinary way with their other literature; by the granting of discounts on the selling prices (often below cost) to Pastors, Evangelists, and all Christian workers; by free gifts of the Holy Scriptures in special cases, such as prisons, hospitals, leper asylums, or in times of widespread calamity; and finally, by seeking the observance of Bible Sunday in every Christian Church in Japan.

(b) The second of these heads needs little explanation, save in the meaning of the words "at a price that the poorest peasant can afford to pay". It is generally recognised that one of our Christian duties is the encouragement, and where it is entirely lacking, the implanting, of that self respect which means so much to the growth of true character. This is one of the underlying principles which prompts the Bible Societies, from their long experience in all countries of the world, to continue to sell the Holy Scriptures "at a price", rather than to make wholesale free distribution. It is also a well known trait in human character that most people like to get their money's "worth", and it has been found in actual experience that the book for which a small sum has been paid, is usually the book more likely to be read. Rev. J. H. Ritson, D. D., the former Secretary of the British & Foreign Bible Society, now retired, stated recently in an article in "The Bible in the World", "The problem, in fixing a price below cost, is to assess the ability of the poor to pay.

It is difficult to know what people can afford even in England and Wales. No doubt many people, classed as poor, can afford to spend considerable sums at the cinema or on recreation. But it is equally true that there are many to whom the spending of a few pence is a matter for serious thought. The latter should not be penalized because of the former. There is a good deal of hidden poverty among deserving people, and there are multitudes of religious and philanthropic institutions with little or no margin for new capital expenditure on Bibles". "Further," Dr. Ritson adds, "too much must not be asked for the Scriptures from those who know nothing of their contents, and shrink from buying what seems to be "foreign", and is hostile to some things they love." This is especially true of Japan, and these considerations have to be taken into account when fixing the selling prices.

### Completing the Task

The Progress Made. First, in the circulation of the Scriptures,

I do not wish to say much on this point as it has been so well set out in detail in the very excellent article, "Glimpses of Six Decades of Bible Society Work" by Rev. K. E. Aurell, in the Year Book for 1933. Suffice it to say that while in the early days it was both difficult and dangerous to traverse the country with the Christian Scriptures, today there is scarcely a village or remote collection of houses that has not at some time or other been visited by a Bible Society colporteur. While in the early days, the Scriptures had to be sold in secret, today there is scarcely a reputable bookshop in any town of size in Japan, where you will not find copies of the Scriptures displayed for sale. The circulation for the first *nine years* of Bible Society work in Japan amounted to only 516,500 copies. Last year's circulation in all Japan amounted to 1,230,470 copies. From this it will be seen that the Scriptures are being broadcast in Japan in greater numbers than ever before,

Secondly, the progress made in the production of the best possible version of the Scriptures in the Japanese language. It is now a matter of history that the first translation of the whole Bible into Japanese was finally revised and published in 1888. As the years passed, the need for a further revision of the text made itself increasingly felt, and in 1917 the revised New Testament was completed and published. From time to time the question of revising the Old Testament has been discussed and considered, but as everyone knows, this is a large and expensive undertaking. One thing that has contributed to delay in commencing this work is the dearth of a sufficient number of competent and qualified Japanese Hebrew scholars with time at their disposal to engage in it. Besides this, the changing condition of the Japanese language renders it advisable to wait a little longer before undertaking so large and important a revision. As a faithful translation, the present version of the Japanese Old Testament compares very favourably with the King James version of the English Bible, which served the English speaking peoples for nearly three centuries before revision.

Great progress has also been made in producing the Japanese Scriptures and selling them at a price the poorest can afford. It is now possible to purchase a nicely bound copy of the whole Bible in Japanese in good readable print for the low price of One Yen; a copy of the complete New Testament for Ten Sen, and a copy of one of the Gospels for One Sen. It should not be lost sight of that Japanese enterprise has in a large measure made this possible. The books are printed on good paper of Japanese manufacture by Japanese printers in Kobe and Tokyo. What a change since Rev. J. Goble wrote in 1871 concerning the printing of his translation from wood blocks. "I tried in Yokohama to get the blocks cut for printing, but all seemed afraid to undertake it. I was only able to get it done in Tokyo by a man who, I think, did not know the nature of the book upon which he was working." When it is



remembered that the Japanese Bible is a book of some one thousand and six hundred pages, while the English Bible occupies little more than one thousand pages, it will be seen that the Japanese book is remarkably cheap.

### **What Remains to be Done?**

**The Unfinished Task.** The present population of Japan is about sixty-five million. If we say this represents from ten to eleven million households, then at the present rate of Scripture distribution it will take ten years to place only one small portion of the Bible in each household. We are concerned, however, that at least one copy of the New Testament or the whole Bible should be placed in each Japanese home, and at the present rate it will take over one hundred years to accomplish this. Even as it is, many places can be reached by a colporteur only once in four or five years. From this it is clear that there is still much remaining to be done.

Let us look at the financial support forthcoming from Japanese sources for the work of Scripture distribution in Japan. In this I am not unmindful of the heavy financial burden being cheerfully and nobly borne by many Japanese congregations, but my purpose is to ascertain the present stage of progression toward the finished task. In this we find that the amount contributed annually is barely sufficient to maintain one colporteur at work for one half of the year. The present annual circulation of the Scriptures which we saw in the preceding paragraph to be inadequate, requires the full time employment of about forty colporteurs. If the work of these men is to be financed entirely from Japanese sources, then the present contribution will need to be increased eighty to one hundred times to keep the work at its present level. Therefore we have a long way yet to go.

All that has been said above leaves out of account the increasing desire, more noticeable of late years among Christian people of different lands, to co-operate with one another in the world wide mission of the Church of Christ.

This is one of the greatest factors making for unity among all who believe in the Lord Jesus Christ, and it should do more toward establishing the Kingdom of God upon earth than anything that has gone before it. "Bear ye one another's burdens and so fulfil the law of Christ." It was in this spirit that the Church of the first century made such wonderful progress in the face of overwhelming odds against it, and it is in the same spirit that the Church in the twentieth century must march on toward the fulfilment of her destiny.

No. 5

**NATIONAL CHRISTIAN EDUCATIONAL  
ASSOCIATION**

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*K. Oiwa*

The work of the Association during the year may be divided into four headings:

(1) Compilation and publication of the two text-books of Biblical teaching for middle schools: One is an O T. text-book, whose chief writer is Mr. T. Miyakoda; the other is one about Jesus Christ, whose chief writer is Mr. S. Koide. Both are for the 1st or 2nd year classes.

(2) The 6th annual summer school, which was held from July 27th to 30th. One hundred and thirty-six representatives of Christian Schools attended and discussed the problem of "Religious Movement of Students."

(3) The 22nd annual meeting, which was held at Kobe Girls College and Kwansei Gakuin. One hundred and eight representatives attended. Nine resolutions were passed, including "the establishment of pension system among the Christian Schools," and "the declaration of the message and principles of Christian education."

(4) In the carrying out of the recommendations of the Education Commission, while actual accomplishments were small, valuable preparation was made for the work of the following year to be carried out in co-operation with the National Christian Council.

The office of the Association removed on Dec. 8th, 1933 from the N. C. C. office to the room of the N. S. S. A. which is under the same roof.

*International Christian Education Commission:*

The commissioners of the Japan Section are: Dr. K. Ibuka (Chairman) Dr. C. J. L. Bates, Dr. G. Daikubara,



Dr. S. Kimura, and Dr. D. B. Schneder.

The Business commissioners are President D. Tagawa (Chairman); President, Y. Abe; Secretaries, Dr. Wm. Axling, Rev. A. Ebisawa; Sec. of Education Association, K. Oiwa.

As to the activities of this Commission, see the report of N. C. C., with which our Association has been in co-operation.

## No. 6

# THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

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*Darley Downs*

For more than twenty years this school has been assisting foreign residents in Japan in the study of Japanese language and culture. Recently, it has also been doing the same for a considerable group of foreign-born Japanese. It has also assisted transient visitors from abroad in various lines of study and research. The value of such activities in promoting a sympathetic understanding of Japanese culture is obvious. It is equally clear that there is now a special and urgent need for the strengthening of all agencies which can contribute to an intelligent understanding of Japan in the West.

For the full realization of the aims of the School, it is imperative that it have its own building. The School recently received the gift of a large residence from the Friends Mission. It is a two and one-half story house, with over five thousand sq. ft. of floor space; and with slight enlargements and alterations, will afford a plant adequate for the present activities of the School. For the fuller realization of the aims of the School, and in order appropriately to respond to the generous gift of the Friends Mission, it is proposed to raise a sum of ¥100,000 to be used as follows:

Purchase of site .....	¥20,000
Building (including estimated value of old building ¥10,000) .....	30,000
Endowment Fund for Zaidan Hojin (Juridical Person) .....	50,000

Total ..... ¥100,000

Among the promoters are:

Baron Yoshiro Sakatani  
 Dr. Masaharu Anesaki  
 Mr. Ryoza Asano  
 Dr. Gilbert Bowles  
 Baron Ino Dan  
 Mr. E. W. Frazar  
 Dr. W. Gundert  
 Viscount Tadashiro Inouye  
 Baron Ichizaemon Morimura  
 Dr. A. K. Reischauer  
 Mr. Soichi Saito  
 Mr. Tetsujiro Shidachi  
 Mr. G. B. Sansom  
 Mr. John Struthers  
 Dr. Kenzo Takayanagi  
 Prof. Masayasu Tozawa  
 Dr. Saburo Yamada

Among the Patrons are:

The Minister of Foreign Affairs  
 The Minister of Overseas Affairs  
 The America Ambassador  
 Prince Iyesato Tokugawa  
 Prince Fumimaro Konoye  
 Count Kentaro Kaneko  
 Viscount Kikujiro Ishii  
 Baron M. Masuda

Up to now, the School has been officially registered in the city Department of Education under the classification of Miscellaneous (Kakushu) Schools, in the personal name of Baron Sakatani who has been Honorary Director from the beginning. It is imperative that a more permanent organization be effected and it is, therefore, proposed to create a juridical person (Zaidan Hojin) in which there will be a much larger proportion of Japanese trustees than in the present Board.

Obviously, with the decreasing number of new missionary



students a larger and larger emphasis is being placed on the cultural studies. It is anticipated that a few graduate students will soon be carrying on research work under the direction of the School, and for their guidance and supervision, it is proposed to set up a Committee at once, of leading foreign and Japanese scholars.

Ten students were graduated from the first year course, and 10 from the second year course during the school year 1933-34, besides 1 first, 2 second year, and 5 third year students from the Extension Department.. During the current school year, 172 persons have been served in one way or another by the School. The distribution was as follows: regular language students 15; special students 69; students included in the above, but who participated only in cultural classes 23; students in the School for Foreign Born Japanese 19; and Extension Dept. students 69. Of the students taking courses this year, 80 per cent have been missionaries, several of whom have had many years of service.

In the Fall of 1933, a very well attended course in Japanese decorative arts was given, which made it possible for the members of the class to visit seven or eight very notable private collections. The second and third terms, Dr. H. B. Benninghoff conducted a history course with the best attendance so far. The School has also provided a series of weekly lectures for the High School students at the American School, on Japanese history, social customs, the family system, and Japanese art.

During the second and third terms, a group of a dozen missionaries have been meeting with four or five leading Buddhist scholars for a seminar in modern Buddhism. This is the first attempt to conduct a study class in the Japanese language. . The Japanese scholars have included Prof. Yabuki of Imperial University, Prof. Kobayashi of Chuo University, Prof. Shiio of Taisho University, and Secretary Shibata of the Buddhist Young Men's Association.

A course in Japanese etiquette was given during the

winter of 1932-33 and will be repeated in the spring term of 1933-34.

The Trustees voted last year that "All regular students shall be required to select some special field of study during the first term and to present a thesis of at least 5,000 words before receiving full credit for any given year's work." Some really valuable papers are in the process of being written. A number of American colleges and universities have already given considerable language credit on the basis of certificate of graduation from the Language School. Mr. E. C. Carter, General Secretary of the Institute of Pacific Relations has been giving considerable attention recently to this problem and has secured the agreement of some 300 institutions to give credit for such work. No missionary in Japan will fail to enjoy the delicious humor of the remark by the Dean of an important school to the effect that he could hardly approve of giving credit for studies of Japanese and Chinese as he could not believe that the mental discipline of Japanese or Chinese language study could be equivalent to that to be derived from the study of the European or classical languages.

## No. 7

# THE 26TH YEAR OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN

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*Kazuo Kitoku*

### The 19th National Convention

The 19th Biennial Convention of the National Sunday School Association of Japan, was held at the Central Tabernacle, Tokyo, April 1-3, 1933. Delegates to the Convention, two hundred and fifty in number, representing the local associations, gathered together from every corner of the Empire. Conferences, Group Studies, Convention Addresses, Musical Service, Welcome Banquet, and Children's Rally were the general features of the Convention. A special emphasis was laid upon "Shyonen Dendo" (evangelization of the teen-age). The mottoes adopted for this movement are as follows:

"Youth for Christ" and "Evangelization of Teen-age determines the front-line of the Church."

Immediately after the Convention, the Commission of Five, consisting of Mr. S. Koide, Rev. S. Iwamura, Prof. T. Tominaga, Mr. S. Yasumura and Kazuo Kitoku, were appointed. The program worked out carefully by the Committee is as follows:

1. Training leadership, organizing normal classes in the local churches, and making provision for a course on this problem for Summer School.
2. Organizing Teen-age Departments in Sunday Schools, with an emphasis upon Junior Worship Program and upon correlation between Sunday School and Christian Endeavor.
3. Promoting Expressional Activities, encouraging



manual work, making recreation programs, leading scholars into prayer life and service. making an arrangement for evangelistic work.

4. Spiritual Goals:

(for young people)—Draw friends to Christ.

(for parents)—Never give up praying for the rising generation.

(for church)—Make sufficient provision for educating teen-age folks.

Two thousand copies of a pamphlet on "Evangelization of Teen-age" were distributed among the Christian workers all over Japan.

### Teachers Training and D.V.B.S.

The Standard Summer Training School for Sunday School teachers was held under the auspices of the National Association at Lake Kawaguchi, July 25 to Aug. 3, with an enrolment of 50. Besides the National Association, in cooperation with the local Associations and churches, had three training schools,—in Sapporo, Matsuyama and Koku-ra. It is encouraging to know that the Sunday School Board of each denomination has been awakened to the needs of training leadership in religious education. Some denominations put many men and a large amount of money into this enterprise.

The Daily Vacation Bible Schools held during the last summer were 233 in number. with a teaching staff of 1064 and 5534 children enrolled.

### Christmas Project Helping Lepers

In early December, the Association sent thousands of letters of appeal to all the Sunday Schools in the Empire asking their Christmas Offering to help the National Institute for Leprosy, Ai Sei Yen, at Nagashima, Okayama Ken. The appeal was responded to with enthusiasm and the offering received amounted to ¥1,22.24, which will be spent in building two houses for these miserable folks. A certain Japanese Sunday School in Hongkong was so

generous as to have sent ¥514.50 to this noble cause.

### **Resignation of Mr. S. Yasumura**

The resignation of Mr. S. Yasumura from the general secretaryship is due chiefly to the financial difficulties of the Association and is a great loss, not merely to the Association but also to the entire field of religious education in this country. The Board of Directors passed a resolution to the effect that the vacancy should not be filled until the financial condition of the Association be improved. Meanwhile, the Executives meet twice a month and manage the general activities of the Association.

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The American Medical Association, 535 North Dearborn Street, Chicago, Ill. 60610, is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It is organized under the laws of the State of Illinois. The Association is organized into several departments, including the Department of Education, the Department of Research, the Department of Public Relations, and the Department of Finance. The Association is also organized into several committees, including the Committee on Medical Education, the Committee on Medical Research, the Committee on Medical Practice, and the Committee on Medical Legislation. The Association is also organized into several sections, including the Section on Medical Education, the Section on Medical Research, the Section on Medical Practice, and the Section on Medical Legislation.

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## No. 8

### THE JAPAN CHRISTIAN NEWS AGENCY

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*C. P. Garman*

This Association aims to "link together for mutual helpfulness those who are engaged in evangelism through the secular press, and to provide equipment and means of consultation necessary for this work." The constituent units of the association are the some twenty-five "branch agencies" or "offices" scattered throughout the country. Cooperation is maintained not only through the parent agency but locally,—sometimes the denominations participating uniting in one office to cover a specified area, and sometimes working from separate offices dividing the applications received, or maintaining comity by using different newspapers as advertising media.

There have been two hindrances to newspaper and correspondence evangelism during 1933. The disturbed state of mind of a people agitated by "emergency" propaganda, war news, news connected with the attempts to change the social order and the important court trials following,—all this has militated against an increase in applications for literature presenting the claims of the Christian religion over men's minds and hearts. Concurrent with this have been decreased budgets available for the work, resulting in decrease in the amount of advertising and in the efficiency of the follow-up work. Several of the branch agencies have withdrawn from the field entirely for lack of funds. It is possible, too, that the saturation point is being reached in the use of certain newspapers, and that from their constituencies we may expect at least no increase, and possibly a decrease in the number of applicants from these sources. It is probably a combination

of these three causes that brought but 2,840 applications from the Osaka Mainichi throughout the year, whereas in five months of the preceding year when this paper was first used 2,431 applications were received.

However, the popular mind has already become less disturbed. Some new agencies have begun work. Increase in finances from certain sources are already in sight. Meanwhile, we are not dissatisfied with the situation revealed by the statistics of the sixteen agencies whose reports for the year are at hand. These sixteen offices handled 12,250 applications. From these, 1,693 enrolled for more or less continuous study, for which fees were paid. Statistics are not available as to the numbers of books loaned from the office libraries, but one library reports lending 200 volumes monthly for its three allied offices, and another reports 70 monthly.

A fund for the extension of this work is being raised through the efforts of Mr. Murray Walton, now at home in England. His present aim is to secure £400. Half of this is in hand and £100 additional pledged by the same donor on condition that a further £100 be secured from other sources and that a proportionate sum be secured in Japan. This is heartening in days of reduced appropriations.

At present, Mr. S. Murao, is making an experiment of supplying to the secular press news items with religious significance, or written from a religious viewpoint. If successful, a Christian news syndicate system may follow.

The annual meeting of the Agency was held at Omi-Hachiman, Nov. 2-4, 1933, with thirty-four missionaries and Japanese in attendance. These came from offices as widely separated as Sendai in the north, Kyushu in the south, and Korea on the west. The executive committee elected for the current year are, H. Nagao, S. Murao, C. P. Garman, K. Tsukada, P. L. Palmore, K. Kawamata, J. C. Mann.

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## No. 9

# THE MISSIONARIES MUTUAL AID ASSOCIATION OF JAPAN

*F. W. Heckelman*

This Association was organized in 1908. The Index reveals the present membership, according to the years when they joined:

1908—1	1917—21	1926—11
1909—39	1918—9	1927—4
1910—24	1919—15	1928—12
1911—31	1920—28	1929—12
1912—19	1921—17	1930—11
1913—34	1922—22	1931—4
1914—46	1923—34	1932—19
1915—31	1924—18	1933—2
1916—41	1925—16	1934—2

This shows a present membership of 531. It will be seen that of those who joined between the years 1908-1914 there remain 194; of those between 1915-1924 there remain 244; of those between 1925-1934 there remain 93.

It may be of interest to state the present ages of those who joined in 1908-1909:

### Age Persons

75	2	66	1	61	1	55	2
73	1	65	3	60	3	54	1
71	3	64	1	58	2	53	2
70	2	63	3	57	2	52	2
69	2	62	2	56	2	51	1
						49	1



From 1910 to 1914 the ages average considerably lower than the above showing.

The average ages of the 244 who joined between the years 1915-1924, and of the 93 who joined between 1925-1934 would warrant believing that the members of the Association get back far more than they have put in in order to carry on this Christian privilege of mutual aiding, or rather of sharing, in the fellowship of suffering and sorrow.

The purpose of the Association is Mutual Aid, and not insurance. Perhaps the organizers had in mind the beautiful custom of our Japanese brethren, who at a time of sickness or death send, not only flowers, but money, through which a sudden financial demand is met without serious hardships, and through which the Christian spirit can express itself at a time of sorrow. The motive of membership, therefore, should be one of Christian sharing; and, membership should begin upon arrival in Japan.

Membership is limited to:—1. Missionaries and their wives under appointment of Mission Boards, including Formosa and Korea; 2. Recognized independent Missionaries; 3. Pastors of Foreign Churches, and teachers accepting appointment for the definite purpose of doing Christian work while in Japan.

Missionaries belonging to Class 1 and 2 do not lose their membership by furlough or by removing to another field or by retiring from the service, provided they have been in the missionary service five years and continue to pay assessments. Members belonging to Class 3 continue in good standing after retirement or removal, only until the next assessment is laid, unless they have been in the service ten years and continue to pay assessments. Membership is not granted hereafter to those who are 45 years or over.

#### Assessments

Those who join under 35 years of age pay . . . ¥2.00

From 35 to 44 years of age . . . . . 2.50

Those who joined under the old rule pay:

For those from 45 to 54 years of age . . . . .	3.00
For those from 55 to 64 years of age . . . . .	3.50
For those from 65 . . . . .	4.00

In order to avoid borrowing money and to lighten the work of the treasurer, no assessments are laid as long as there is Y. 2,500.00 in the treasury at the time of a death. When the sum falls below that amount four assessments are laid at one time, and no other assessments are laid as long as there is Y.2,500.00 in the treasury at the time of a death.

In case of death the beneficiary is paid Y. 1,200. However, a proposal will be presented to the Annual Meeting in August, 1934, which, if adopted, will limit the benefit to Y. 1,000. The immediate purpose of this proposal is that a fund may be accumulated against a time when, and if the membership decrease, either through deaths or because of a lack of increase in membership.

The Association is a splendid example of cooperation, of sharing, of a beautiful Christian friendship and fellowship.

With this in mind, the committee on the part of the American Medical Association has been very anxious to secure the best possible results in the preparation of the new code of ethics. It has been the aim of the committee to secure the best possible results in the preparation of the new code of ethics. It has been the aim of the committee to secure the best possible results in the preparation of the new code of ethics.

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## No. 10

# THE MISSIONS MUTUAL FIRE PROTECTIVE ASSOCIATION

*Herbert Nicholson*

At the 1922 Conference of the Federation of Christian Missions in Japan, a committee was appointed to investigate and report on the advisability of organizing a Mutual Fire Protective Association for mission property. The project was again taken up by the Conference in 1929 and further study made. The history of mission fires, amounts paid for insurance, and the legal and technical aspects of the question were thoroughly investigated. The Association was organized in the summer of 1932 and began protecting property on January 1st, 1933.

By February 1934, the total amount of property with the Association was about one million eight hundred thousand Yen. The average risk was a little over 4,500 Yen and there was over 5,000 Yen in the treasury. Only the very safest risks are taken as high as ten thousand Yen. The officers are playing safe at the first, not taking too great risks. If there is another fire-less year the Association will be beyond the danger of an assessment above the low rate now being deposited. There are nineteen bodies with the Association, either officially, or as groups of individuals, as follows: American Baptist North, American Board, Church Missionary Society, Japan Apostolic Mission, Methodist (South), Methodist Protestant, Presbyterian Church in Canada, Presbyterian Church in the U. S. A., Reformed Church in the U. S. A., Society of Friends, Southern Baptist, United Church of Canada—Men and Women, Yotsuya Mission, Young Men's Christian Associa-

tion, Young Women's Christian Association Secretaries, Omi Brotherhood, United Brethren, Wesleyan Methodist, and Independents, including individuals from eleven missions that have not yet joined the Association.

The present officers of the Association are, H. K. Miller, Chairman, Roy Smith, vice-Chairman, J. F. Gressitt, Treasurer, G. R. Tench; W. D. Cunningham, P. F. Warner, members of the Executive, and H. V. Nicholson, Secretary.

Not only is the Association saving money for those who have entered the Association, but it is demonstrating what can be done by practical, friendly, Christian cooperation.

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## MISSIONARY OBITUARIES

## **PART V**

### **MISSIONARY OBITUARIES**

**1933—1934**

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**F. N. Scott**

#### **Miss Margaret Barnett**

Miss Margaret Barnett, a member of the English Presbyterian Mission in South Formosa, arrived in Tainan in 1888.

She was in active service for 38 years, both in general evangelistic work, and as head of the Women's Bible School. She retired in 1926, but continued to live in Tainan, still teaching, and by her friendship influencing for Christ the many visitors who came to her home. She died in March 1933.

Miss Barnett had a special gift for friendship, and the people felt that she was one with themselves. Many who are now active workers for Christ gratefully recall that it was she who led them into life.

#### **Miss E. M. Bryant**

Miss Bryant was born in Australia about the year 1857 and received training in nursing at Guy's Hospital, London. She sailed for Japan in 1896 and was stationed first in Sapporo and later in Piratori. She resigned after some twenty-five years service, all of which was dedicated to Hokkaido, and chiefly to the Ainu. Her nursing experience enabled her to minister to both physical and spiritual needs and she persevered with constant hopefulness in spite of weak health and severe winters.

### Miss Mary Ann Clagett

Born in Kentucky about 1860, she was the fifth appointee to Japan of the Woman's American Baptist Foreign Missionary Society. After a fine recovery from a serious operation she crossed the street one evening in February 1934 to mail a letter, and was killed by an automobile.

One of her co-workers said: "Miss Clagett is a pair of blue eyes and a big heart". Her enthusiasm, indefatigable zeal, and fearlessness led her into many fields of work. She arrived in Japan in 1888, and spent the first eleven years in the Baptist Girls School in Tokyo. While there she led Seminary students and Bible Women in conducting a preaching-place in Nihonbashi, also making frequent trips into the country. Her heart was in evangelistic work. Once, when she was walking the streets singing and inviting people to meetings a strong leader of a Buddhist Young Men's Association was deeply impressed, wonderfully converted, and handed over his idols as a proof of his sincerity. He later became an evangelist on the Inland Sea with Captain Bickel.

In 1906 she established a dormitory in Koishikawa, Tokyo, to make a home for girls seeking higher education in the city. In 1914 she spent 3 months in Famine Relief work in the north. Later she traveled up and down the country with an introduction from the Japan Educational Department speaking to large meetings against the exploitation, then so prevalent, of young country women by factory agents. This pioneer work bore fruit later.

Her last days in Japan were spent in Matsumoto and in Mito. No hardship deterred her from the evangelistic work she loved. Just before she left for America she saw twelve boys of her Mito Bible Class baptized at the same time.

### Mrs. W. Harvey Clarke

Mrs. W. Harvey Clarke was born in Atlanta, Georgia, June 20th, 1876. She was educated at West End Academy,



Washington Seminary, and Cox College, formerly located in Lagrange, Georgia. She early aspired to the career of a missionary and came to Japan in 1899. She was married to Dr. W. Harvey Clarke in Yokohama by Dr. T. T. Bennett. Dr. and Mrs. Clarke first went to Fukuoka and labored there for a short time. Then to Kumamoto for 20 years. The last 14 years of her life were spent in Tokyo.

Mrs. Clarke's work was principally among women and children, in kindergarten work, and in organizing Women's Societies and Bible Classes. She was thoroughly devoted to Japanese women, and at the time of her death was engaged in writing a book on the "One Hundred Greatest Women of Japan", in which her aim was to show the true nobility of life and character of Japanese women.

Her last words to the Japanese were: "Study the Bible and be satisfied with nothing short of Christ".

In June of 1932 Mrs. Clarke went to America to place in school her two children, Lucile and Walter. After her return to Japan last fall she became seriously ill. After spending a number of weeks in the hospitals of Tokyo, the doctors there advised her to go to America for medical treatment and a change of climate. She died aboard the Chichibu Maru, on May 2nd, just one day out from San Francisco.

### Walter G. Coates

Born in London, England, in 1891, he came to Canada, graduated from the University of Saskatchewan and the Presbyterian College, Saskatoon, and later completed a short course in New College, Edinburgh. He served in the great war, and received the Military Cross besides his commission.

He was sent to Formosa in 1921 by the former Presbyterian Church after his return from the war. In 1922 he was married to Miss Janet Cunningham Chestnut, who, with three small children, survives him.

When Canadian church union was consummated, he was stationed at Kofu, where he was serving at the time

of his death. While on his way to a preaching appointment on the evening of September 24, 1932, his car left the road at a very dangerous place. The next morning he was picked up dead.

His college president in recommending him to the Mission Board, spoke in glowing terms of his ability and personality. Among other things he said that "in many respects he was the best all-round student the college ever had". His Mission indorses the eulogy, saying it was "amply borne out by his actual service."

### **Mrs. I. H. Correll**

Miss Jennie Long, sister of the late John Luther Long, author of *Madame Butterfly*, was married to the Rev. I. H. Correll early in 1873, and they were appointed to the Foochow Mission of the Methodist Episcopal Church. On reaching Yokohama, Mrs. Correll's serious illness made it impossible for them to continue the journey to Foochow. Dr. Maclay, the founder of the Japan M. E. Mission, had arrived a few days earlier. After due consideration the Corrells were transferred to Japan, and appointed to Yokohama.

Mrs. Correll was specially gifted as a vocalist, and through her singing made many friends for their work. The Mission reports for 1876 speak of their flourishing day school. She later assisted her husband in his work at Aoyama and Nagasaki.

Dr. and Mrs. Correll withdrew from the Methodist Episcopal Church in 1900 to join the Protestant Episcopal Church, under whose auspices they served as missionaries in Japan until his death. Mrs. Correll was born in June 1848, and passed away at the home of her daughter Grace in East Orange, N. J. on November 8th, 1933.

### **Rev. C. K. Dozier**

The Reverend Charles Kelsey Dozier died at his home in Kokura, Fukuoka Prefecture on May 31st, 1933. The funeral took place on the morning of June 2nd in the

chapel of the Seinan Jo Gakuin, and the interment was in the nearby cemetery overlooking the section of North Kyushu where he had served so faithfully as evangelistic missionary and teacher.

Mr. Dozier was born in Lagrange, Georgia, on January 1st, 1879, and after graduating from Mercer University, Macon, Georgia, entered the Southern Baptist Theological Seminary in Louisville, Kentucky, where he received his Th. M. degree. He was married to Miss Maude Adelia Burke and they were appointed to Japan under the Foreign Mission Board of the Southern Baptist Convention. They arrived at Nagasaki on September 27th, 1906, and thereafter Mr. Dozier was actively engaged in educational and evangelistic work for nearly 27 years. He was founder and principal of Seinan Gakuin in Fukuoka.

Mr. Dozier's son, Mr. Edwin B. Dozier, and his wife, Mrs. C. K. Dozier and Mrs. Adelia Burke, Mrs. C. K. Dozier's mother, were all with Mr. Dozier at the time of his death. He was Treasurer of the Mission, a Trustee of Seinan Gakuin, also of Seinan Jo Gakuin, and held other offices in his Mission and in Southern Baptist work in Japan.

### **Mrs. Lt.—Commissioner Duce**

As Captain Margaret Harwood she entered the Salvation Army Training Home from Durham, England, in 1883. For the six years preceding her marriage she worked almost entirely in Women's Social Work, first at the Receiving Home in Mare Street, London, and then in charge of a Rescue Home in Middlesborough. She and her husband left for Japan after taking part in the memorable Exeter Hall meeting in 1897. Her experience in Social Work enabled her to render valuable service with her husband in his ten years' work, first in the Tokyo Training Home, and later as Chief Secretary for the Territory.

She was unable to accompany the Commissioner while he was "prospecting in China," but was able to serve with him on his 4-year appointment in the Punjab. In



1914 they returned to England, where they remained six years. Then in 1920 they came back to Japan to serve four years.

During the two years of her husband's last illness, which was rendered more trying by partial blindness, she sustained him to the last, the whole family acting as if he were about to take a long journey on Army business.

Early in May, 1933 she passed away in a London hospital, after an illness of several weeks. She was loved and highly esteemed by a wide circle of Salvation Army friends in Japan.

### Miss Sarah Ellis

Sarah Ellis was born at Pleasant Plain, Iowa. Her death occurred at Berkeley, California on April 24, 1933. She was educated in the Public Schools, Pleasant Plain Academy, Iowa State College at Ames, where she specialized in Domestic Science, and at Simmons College, Boston. She taught for a period in Simmons College before coming to Japan in 1902 to begin her twelve years of service with the Friends Mission. Sarah Ellis' main work in Japan was as teacher in the Friends Girls School, Tokyo.

She was one of the first missionary teachers in Japan prepared to specialize in Domestic Science. In addition to her regular teaching she found additional opportunity to use her special gifts as Superintendent of the Girls' Dormitory, where she did much to improve the health education of the girls. She also did special work with the Red Cross Society in preparation of material on Invalid Cookery.

Sarah Ellis' interests included the whole of the Christian program. She served for some years on Central Executive Committee of the Society of Friends in Japan, and always took a keen personal interest in living out her definite call to Japan as a missionary of the gospel of Christ.

At the time of her second furlough, in 1924, Sarah Ellis was detained in America on account of the health condition of her parents. She soon found service as near

Japan as she could get, becoming Immigration Secretary of the National Y. W. C. A., with her office in San Francisco. For seventeen years she continued this work, meeting practically all the San Francisco boats carrying Japanese, Chinese, Korean and other Oriental women to America, giving personal assistance to men and women, particularly to those detained for a period on Angel Island. Her personal care followed new immigrant women to their final destination, where she always sought to put them into touch with local Christian workers.

After the death of her parents Sarah Ellis desired to return to her work with the Friends Mission in Japan, but her health would not bear this strain. Until last year she continued her work in her Immigration office, always keeping in close touch with the whole work for Japanese on the Pacific coast, being called to Washington at times for consultation problems of Oriental Women on the Pacific Coast.

Her life was marked by unselfish, intelligent, devoted service.

### **William Alfred Ihde**

Born in Chicago September 5, 1890, of parents born in Germany he was confirmed in the Lutheran Church of which they were members. He was converted in a Nazarene church in Chicago, 1911, joined the Methodist Episcopal Church in 1916, and served during 1918-19 in North Dakota at Hettinger. He then entered Drew Theological Seminary, Madison, New Jersey, where he remained until accepted by the Board of Foreign Missions of his church for work in Japan.

He married Irene McCague on May 3, 1920, and together they arrived in Japan October 29, 1922. They spent the first year in Language School, and were then appointed to Sapporo. They resigned from the Mission in September 1926, and returned to America to take up work in the Newark Conference where he soon became pastor of Calvary Church, Paterson, N. J. This work he

held till his death following an operation, November 8, 1932. Mrs. Ihde, being herself an ordained minister, carried the work of that church till Conference met. Three children survive.

He was a man of large plans and considerable success in financing difficult undertakings. His Conference memoirs mention his unflagging energy, optimistic faith, and unswerving devotion.

### **Miss Jane Ann Lloyd**

Miss Jane Ann Lloyd, of the English Presbyterian Mission, worked in South Formosa from 1903 until her death in Tainan in May 1933.

For over 20 years Miss Lloyd was in charge of the Girls School, and its progress was largely due to her devotion and power of organization.

At the end of 1927 she gave up her work in the Girls School, so that she might reorganize the Women's Bible School. This work also was greatly successful.

The women of the Formosan Church in founding their Women's Missionary Association relied much on her judgment, and were inspired by her enthusiasm.

Miss Lloyd was a tireless worker. Her influence was felt throughout the whole of the South Formosan Church, and her sudden and unexpected call is a loss to all its activity.

### **Mrs. L. S. G. Miller**

Mrs. Daisy S. Miller, wife of Lewis S. G. Miller, D. D., passed away at the home of her sister at Bagby, near Richmond, Va., on October 26, 1933. Just at sunset her beautiful spirit took leave of the pain-racked body and went joyfully home to her Master.

Daisy Sutton Miller was born at Welches, Caroline County, Va., November 17, 1880. She received her education at the Southern Seminary, Bowling Green, Va., and at Asbury College, Wilmore, Ky., graduating with the degree of A. B. from the latter institution in 1907. After



a few months of teaching she sailed for Japan as a missionary under the Methodist Episcopal Board, in January, 1908: and upon arrival there took up work as a teacher of Bible and history in the Methodist Girls School at Nagasaki. On December 29, 1909, she married the Rev. L. S. G. Miller, of Fukuoka, Japan, and from that time was a valuable worker of the Lutheran Mission in Japan. She had an unusual capacity for friendship; and hosts of friends in both lands mourn her passing. Brave in the face of intense suffering, her splendid Christian character witnessed unfalteringly unto the end.

Mrs. Miller is survived in her immediate family by her husband and one daughter, Mrs. Joe E. Brown of Atlanta, Ga.; her father, one sister and four brothers.

### **Miss A. J. Peterson**

She was one of the 100 missionaries called for by Hudson Taylor. She came to Japan with 14 others in the fall of 1891. After some time spent on the language, work which became the Scadinavian Japan Alliance Mission was begun in Chiba Prefecture.

Failing to reach the Secretary a request was sent to the church for material for this notice. The response was the February number of their paper. Practically the whole 8 pages were devoted to her. Seldom does one see such whole-hearted appreciation of a missionary's work.

In November 1933 she went to America for a half year's change and rest. She reached Philadelphia on December 29. On Sunday the 31st she spoke to the Sunday School and at the morning service. At half past eight in the evening she spoke at the Y. M. C. A. She sang "For me to live is Christ, to die is gain", and they watched the old year out, not getting home till nearly 2 o'clock. Then for 3 days she went with the Japanese pastor to call on the church. She seemed well on the evening of the 3rd, but passed quietly into the heavens at 7 o'clock the next morning. She was 78 years old,

### **Rev. G. W. Rawlings**

George William Rawlings was born in the Midlands, England, in 1868, the first year of Meiji. The call to missionary service came to him as a clerk in the Home Civil Service and after training in the C. M. S. College he arrived in Osaka in December 1900. Furlough gave him opportunities for further study and eventually he took his M. A. degree at Durham University.

The whole of Mr. Rawling's missionary life was spent in Osaka where, from the beginning, he served in Momoyama Middle School and eventually became principal at the request of the Dept of Education. At the time of the military maneuvers at Osaka he was received in audience by the Emperor, and later presented with a silver cup. With a fine blend of gentleness and firmness, optimism and determination, he steered his ship through waters calm and rough. In December last a great gathering in the auditorium celebrated the transfer of the school from Mission to church, the completion of its thirty years of existence as a regular middle school and the still longer period of Mr. Rawlings' service. At the end of the year Mr. Rawlings handed over the principalship to Mr. Koizumi, preparatory to his own retirement. In the midst of a round of farewells which showed the affection and honour in which he was held he was struck down with pneumonia and died on April 7th after seven weeks' illness. So he went home. A week later Mrs. Rawlings and her younger son Gerard began the journey to England which had been so tragically delayed.

### **Miss Mary Elizabeth Schneder**

Miss Mary Elizabeth Schneder died at the home of her parents in Sendai, April 12th, 1934. She was born in Sendai, March 15th, 1890. After receiving the beginnings of her education at home she was taken to America by her parents in 1905. In 1907 she graduated from the Girls High School of Reading, Pa., and in 1911, from

### Mount Holyoke College.

After teaching a few years in America she came to Japan for a visit in 1913. The following year she returned to America and took the normal course of Peabody Conservatory of Music in Baltimore, Md. After that she taught for two years in the State Normal School at Millersville, Pa.

In 1918 she was commissioned as missionary of the Reformed Church in the U. S. to Japan, and assigned to Miyagi College in Sendai as teacher of music, a position she held to the time of her death. Part of the time she was also acting head of the Bible Department of her school.

Twice, however, to her great sorrow, her work was interrupted by breakdowns in health, and she was obliged to go to America for rest. Both occasions, however, she utilized for further preparation for her work, the first time taking work in the Damrosch Conservatory of Music in New York, and the second time by taking a year in the Eastman School of Music at Rochester, N. Y., later receiving the degree of Master of Arts in Music, specialising in Oriental music.

She was made aware of the hopelessness of her disease on February 8th, and was soon after taken to her home in Sendai. From the hour that she knew, she faced death with a faith and a fortitude and a cheerfulness that surprised every one. In the midst of her suffering she deliberately made all preparations for the end, dictated many letters to friends, had many of her present and former pupils come to her bedside for a last word of counsel and cheer, and sent many others on their way, amazed by her brave and confident spirit in the presence of eternity.

### Matilda A. Spencer

Born near Philadelphia .....	Jan. 16, 1848
Reached Japan .....	Oct. 21, 1878
Retired from active service .....	March, 1922



Returned from America .....	Sept.,	1923
Residence in Tokyo .....	1878	1923
Died in Glendale, California .....	Oct. 7,	1933

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Such is the bare outline of the life of Miss Matilda A. Spencer of the Methodist Episcopal Mission, a life rich in years, rich in service and that service as varied almost as the different phases of mission work. At first she lived in Tsukiji, later in Aoyama where she was acting-principal of Aoyama Jo Gakuin for four years. To her work she brought methodical habits, a readiness in speaking Japanese, good judgment, sympathy, and above all an evangelistic spirit, and so whether she was in the classroom, the committee room, the office, or sitting on the tatami at a woman's meeting, or itinerating in the district with baby organ and magic lantern, she was a force for righteousness and constantly winning friends for the Kingdom.

Following her retirement and a short visit to America, she returned to Japan, hoping to spend her last days here in a home erected for her by her many Japanese friends. But she soon became afflicted with arthritis and at the time of the great earthquake was in the General Hospital, Yokohama, from which she was carried on a stretcher and put on board a steamer and soon afterwards sailed for America. There for ten long years, with interest unabated in the work and the friends she so loved, she turned defeat into victory and continued to witness to the reality of the grace of God. Here was a life like that of the Psalmist's tree planted in the house of Jehovah and still bringing forth fruit in old age.

### Miss Mae Straub

Miss Mae Straub of Nishinomiya Children's Home was born in Brooklyn, New York, December 29th, 1888.

In 1921 she came to Japan as a missionary under appointment of the Assemblies of God Mission Board.

Shortly afterwards she founded the Children's Home in Nishinomiya for orphan children. In addition to her regular work in Nishinomiya she taught in the Ichioka Commercial School of Osaka for many years where she held a strong Christian influence over the young men with whom she came in contact.

After eleven years of untiring labour and sacrifice, Miss Mae Straub passed away at the Children's Home in Nishinomiya, Hyogo Ken, on October 13, 1932; age 44 years, after an illness of six months.

### **William Russell Watson M. D.**

Dr. Watson was born November 11, 1886, and came to Japan in 1913 as Physician-in-charge of the Akasaka Hospital, Tokyo, to which he gave several years as an independent missionary.

In 1916 he married Miss M. P. Reeves, of the Church Missionary Society, afterwards joining the Anglican communion, and serving for some time as missionary in China in Hangchow Hospital of the Church Missionary Society. After a short time there he came back to Japan and took up private practice.

Dr. and Mrs. Watson and their two daughters returned to England in 1923 after the great earthquake. After some years, his health became seriously affected, and he had to give up all medical work. They resided in his home city of Dublin, Ireland, for the last two or three years, and Dr. Watson passed away there on March 27th, 1933.

### **Whiting S. Worden, M. D.**

Dr. Worden was born in Syracuse, New York, December 8th, 1858. After graduating from Syracuse University he married Miss Hattie Way, and they came to Japan as missionaries of the Methodist Episcopal Church, arriving in October 1886. In 1889 he became Presiding-elder at Nagoya. At the time of the Gifu earthquake he rendered important service as Chairman of the Relief Committee.

Although hoping to work as a medical missionary, he entered with enthusiasm the evangelistic work assigned to him under the M. E. Church.

On resigning from that work he became medical referee for the New York Life Insurance Co., and later became Acting Assistant Surgeon of the United States Public Health Service. After giving up medical work he lived in retirement at Yokohama, Mrs. Worden having died at Honolulu on the way to America after the earthquake in 1923.



PART VI

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# PART VI

## DIRECTORIES AND STATISTICS

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### ENGLISH SPEAKING CONGREGATIONS

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*H. W. Schenck*

#### 1. KOBE

**ALL SAINTS CHURCH** (Anglican-American Episcopal) Tor Hotel Road.

Chaplain, Rev. J. C. Ford, M.A., 53 Nakayamate Dori, 3 Chome.

Chairman of Directors, Capt. F. H. Fegen.

Hon. Treasurer, G. W. Land, Esq.

**Sunday Services:**

Holy Communion, 7 a.m. and 8.00 a.m.

1st and 3rd Sundays also at, 11.45 a.m.

Children's Service, 9.45 a.m.

Morning Prayer & Sermon, 11.00 a.m.

Evensong & Sermon, 6.00 p.m.

**Weekday Services:**

Morning Prayer, 7.45 a.m.

Evensong, 6.00 p.m.

Holy Communion, Fridays and Saints' Days, 7.00 a.m.

**KOBE UNION CHURCH**, 34 Ikuta Cho, 4 Chome, (Near Kano Cho, 2 Chome, Car-Stop).

Acting Pastor, Rev. W. J. M. Cragg, D.D., Kwansei Gakuin, Nishinomiya-shigai.

Secretary, Dr. H. C. Ostrom, 51 Shinohara, Nada Ku.

Treasurer, Mr. J. Grover Sims, 24 Nakayamate Dori, 2 Chome.

Assistant Treasurer, Mr. John K. Goldie, 7 Arachi, Achide.

Sunday School Supt., Mr. Paul Eckel.

President Women's Auxiliary, Mrs. N. S. Ogburn.

**Regular Services:**

9.45 a.m., Sunday School.

11.00 a.m., Morning Worship.

6.00 p.m., Evening Worship.

7.30 p.m., (Thursday) Prayer Meeting.

(The First Sunday of each month—the Lord's Supper).

#### 2. TOKYO

**HOLY TRINITY CHURCH** (American Episcopal) Aoyama, 1 Chome.

Acting Chaplain: Rev. Herbert H. Gowen D. D., 1 Aoyama Minami Machi, 1 Chome, Akasaka Ku.

Treasurer: Rev. C. H. Evans, American Church Mission, Ikebukuro.



**Regular Services:**

8.00 a.m., Holy Communion.

10.00 a.m., Sunday School.

11.00 a.m., Morning Prayer and Sermon. On first Sunday in month, Holy Communion and Sermon.

5.30 p.m., Evensong and Address.

(Thursdays and Holy Days, Holy Communion at 8.00 a.m.).

**ST. ANDREW'S CHURCH** (Anglican) Igura 1 Chome, Shiba Park.

Chaplain, Rev. C. K. Sansbury, M. A., Shingakuin, Ikebukuro, Tokyo.

Secretary, Mr. G. S. Carey

Treasurer, Mr. J. L. Graham.

**Regular Services:**

8.00 a.m., Holy Communion.

11.00 a.m., Morning Prayer and Sermon.

(First and Third Sundays, Holy Communion at 11 a.m.).

**TOKYO UNION CHURCH**, 5 Onden, Aoyama, Tokyo (Meiji Jingu Dori).

Acting Minister, Rev. Willis Lamott, 1 Meiji Gakuin, Tokyo.

Clerk of the Board, Mr. J. P. Grant, 5 Sakurayama, Nakano Ku, Tokyo.

Treasurer, Mr. F. S. Thomas, 665 Marunouchi Bldg., Tokyo.

Supt Church School, 60 Minami Machi, Aoyama, Tokyo.

President Women's Society, Mrs. T. T. Brumbaugh, 65 Miyashita Cho, Koishikawa Ku, Tokyo.

**Regular Services:**

2.45 p.m., Church School.

4.00 p.m., Service of Worship.

(During July and August, Vespers at 5.00 p.m.).

**3. YOKOHAMA****CHRIST CHURCH** (British-American Episcopal) 234 Bluff, Yokohama.

Chaplain, Rev. E. G. Bucknill, M. A.

Chairman of the Board, Mr. E. Hamilton Holmes, C.M.G.

Secretary, Mr. G. N. Brockhurst.

Treasurer, Mr. H. A. Chapman.

**Regular Services:**

8.00 a.m., Holy Communion.

9.45 a.m., Children's Service (except in the summer).

10.45 a.m., Morning Prayer &amp; Sermon.

11.40 a.m., Holy Communion (1st &amp; 3rd Sundays).

6.00 p.m., Evening Prayer &amp; Sermon (except in the summer).

(On Saints' Days, Holy Communion at 7.00 a.m.).

**YOKOHAMA UNION CHURCH**, 66-B, Bluff, Yokohama.

Pastor, Rev. Harold W. Schenck (residence adjoining Church).

Chairman of the Board, Rev. L. J. Shafer, 37 Bluff.

Hon. Treasurer, R. H. Fisher, 1327 Minami Ota Machi.

Secretary of the Board: J. H. Covell, 1327 Minami Ota Machi.

President Women's Auxiliary, Mrs. R. H. Fisher.

Supt. Church School, Rev. H. W. Schenck.

**Regular Services:**

9.30 a.m., Church School

11.00 a.m., Service of Worship.

4.00 p.m., Vesper Service for English-speaking Japanese (Fourth Sunday of each month).

(The Sacrament of the Lord's Super is observed on the 2nd Sunday of October, January and April, and the 4th Sunday

of June).

Union Services are held also in Nagasaki, Nagoya, Kyoto, Osaka and Sendai as follows:

**NAGASAKI UNION CHURCH:** The Seamen's Home, Nagasaki.

Chairman of Committee, Rev. W. W. Krider, 12 Higashi Yamate.

Secretary, Miss Minnie Taylor.

Treasurer, Dr. Paul Shen.

Supt. of Sunday School, Miss Taylor.

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**Regular Services:**

9.30 a.m., Sunday School.

4.30 p.m., Service of Worship.

8.00 p.m., (Thursday) Prayer Meeting.

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8.00 a.m., English Communion Service (first Sunday of each month).

**NAGOYA:** Service of worship every Sunday at 3.45 p.m. in the Church of England (Yohane Kyokai) Higashikataha Machi, Higashi Ku, Nagoya.

**KYOTO:** St. Mary's Episcopal Church, Maruta Machi, Hiromichi Kado.

Acting Pastors, Rev. J. J. Chapman and Rev. B. F. Shively.

**Regular Services:**

4.00 p.m., Service of Worship.

8.00 p.m., (Wednesday) Prayer Meeting.

**OSAKA:** Osaka Christian Church Chausuyama, Tennoji Ku.

Pastor Chairman, Rev. D. P. Martin, 730 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.

Service of Worship on the 1st and 3rd Sundays of each month at 4 p.m. October—June inclusive.

**SENDAI:** College Chapel.

Chairman, Rev. W. Q. McKnight, 21 Karahori Cho, Sendai.

Service of Worship on the 2nd and 4th Sundays of each month at 3.30 p.m.,

of the same kind as the one which was found in the same place in the year 1840.

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# CHRISTIAN EDUCATIONAL INSTITUTIONS

*L. J. Shafer.*

The list is classified as follows:—

- I. Universities
- II. Colleges
  - A. For Men
  - B. For Women (Semmon Bu of Koto Jo Gakko included)
- III. Theological Schools
  - A. For Men (Coeducational included)
  - B. For Women (Bible Training Schools included)
- IV. Normal Schools
  - A. For Men (See also under II A)
  - B. For Women (Teacher training and Kindergarten Schools included)
- V. Middle Schools
  - A. For Boys (Chuto Gakko)
  - B. For Girls (Koto Jo Gakko)
- VI. Night Schools
- VII. Special Schools
- VIII. Primary Schools
- IX. Kindergartens

Note:—The initials, given after the name of each institution, are taken from the List of Mission Boards and Churches in this volume and are used to indicate the Church and Mission, to which the school is related, either officially or informally.

## I. UNIVERSITIES

Doshisha University, KK, ABCFM.  
612 Shinkitakoji Cho, Kamikyo Ku, Kyoto.  
Mr. Gintaro Daikubara, Sec. D., President.  
Faculty of Theology and Litera-

ture, Mr. Rinkoma Wada, Dean.  
Faculty of Law and Economics, Mr. Keizo Muneto, Dean.  
Preparatory College, Mr. Masumi Hino, Dean.

**Kwansei Gakuin University, NMK, MES. UCC.**

Nishinomiya Shigai, Hyogo Ken.  
Rev. C. J. L. Bates, D. D., President.

Faculty of Literature and Law, Rev. H. F. Woodsworth, Dean.

Faculty of Commerce and Economics, Mr. H. Kanzaki, Dean.

Junior College, Mr. S. Kikuchi, Dean.

**Rikkyo Daigaku (St. Paul's University), PE.**

1612 3 Chome, Ikebukuro, Toshima Ku, Tokyo.

Rt. Rev C. S. Reifsnider, D. D., President.

Mr. Shigeharu Kimura, LL. D., Director.

College of Arts, Rev. Shigeo Kojima, Ph. D., Dean.

College of Economics, Mr. Shigeharu Kimura, LL. D., Acting Dean.

Preparatory College, Mr. Enkichi Suga, Dean.

**Tokyo Joshi Daigaku (Woman's Christian College), ABF, MEC, PN, RCA, UCC. UCMS.**

3 Chome, Iogi, Suginami Ku, Tokyo.

Miss Tetsu Yasui, Litt. D., President.

Department of English Literature, Mr. Torao Takemoto, Director.

Department of Japanese Literature, Mr. Kenji Shizui, Director.

Department of Philosophy, Mr.  
Saburo Funada, Director.

## II. COLLEGES

### A. For Men

**Aoyama Gakuin**, Koto Gaku Bu,  
NMK, MEC.

Midorigaoka, Shibuya Ku, Tokyo.  
Rev. Y. Abe D.D., President.  
Mr. G. Kosaka, Dean.

**Doshisha College of Commerce**,  
ABCFM.

Iwakura Mura, Kyoto Fu.  
Mr. Kenji Washio, Director.

**Doshisha Semmon Gakko (Doshisha  
College for Vocational Train-  
ing)**, Department of Law and  
Economics, ABCFM.

Shinkitakoji Cho, Kamikyo Ku,  
Kyoto.

Mr. Monkichi Namba, Dean.

**Kanto Gakuin**, ABF.

Minami Ota Machi, Naka Ku,  
Yokohama.

Rev. Y. Chiba, LL. D., President.

**Kanto Gakuin**, Koto Shogyo Bu,  
ABF.

Mr. G. Shirayama, Dean.

**Kwansei Gakuin**, Semmon Gaku Bu,  
NMK, MES, UCC.

Nishinomiya Shigai, Hyogo Ken.  
Commercial Department, Mr. K.  
Kanzaki, Dean.

Literary Department, Rev. H. F.  
Woodsworth, Dean.

**Meiji Gakuin**, NKK, PN, RCA.

Shirokane, Shiba Ku, Tokyo.

Mr. Daikichiro Tagawa, Presi-  
dent.

**Meiji Gakuin**, Koto Shogyo Gaku  
Bu, NKK, PN, RCA.

Mr. C. Ishibashi, Dean.

**Meiji Gakuin**, Koto Gaku Bu, NKK,  
PN, RCA.

Rev. K. Sasao, Ph. D., Dean.

**Seinan Gakuin**, SBC.

Nishi Jin Machi, Fukuoka.

Mr. Y. Mizumachi, President.

Literary Course, Mr. K. Sugi-  
moto, Dean.

Commercial Course, Mr. T. Omura,  
Dean.

**Tohoku Gakuin**, Koto Gaku Bu,  
NKK, RCUS.

2 Rokken Cho, Sendai.

Rev. D. B. Schneider, D.D., LL.D.,  
President.

Mr. Teizaburo Demura, Ph. D.,  
Dean.

### B. For Women (Semmon Bu of Koto Jo Gakko Included)

**Aoyama Gakuin**, Joshi Semmon Bu,  
(Household Economics), NMK,  
MEC.

Midorigaoka, Shibuya Ku, Tokyo.  
Miss A. B. Sprowles, Dean.

**Baika Joshi Semmon Gakko**  
(Household Economics), KK,  
ABCFM.

Toyoshima Cho, Osaka.

Rev. Kikujiro Iba, President.

**Doshisha Joshi Semmon Gakko**  
(Doshisha Women's College),  
ABFM.

Imadegawa Toritera Machi,  
Kamikyo Ku, Kyoto.

Mr. Tetsu Katagiri, Dean.

**Ferris Waei Jo Gakko** (Ferris  
Seminary), Koto Bu (English  
Literature and Household Eco-  
nomics), RCA.

178 Yamate Cho, Naka Ku, Yo-  
kohama.

Rev. L. J. Shafer, Litt. D.,  
Principal.

Miss Sada Hayashi, Vice-Princi-  
pal.

**Heian Jo Gakuin** (St. Agnes'  
School), Senko Bu, NSK.

Shimotachiuri, Karasumaru, Ka-  
mikyo Ku, Kyoto.

Rev. Kishiro Hayakawa, D.D.,  
Principal.

**Hiroshima Jo Gakuin**, Semmon  
Gakko, (English Literature and  
Household Economics), NMK.

46 Kaminagaregawa, Hiroshima.  
Mr. Zensuke Hinohara, Principal.

**Hokusei Jo Gakko**, Senko Ka,  
(English and Household Econo-  
mics), PN.

Minami 5 Jo, Nishi 17 Chome,  
Sapporo.

Miss Alice M. Monk, Principal.

**Keisen Jo Gakuin**, Koto Bu, NKK.

- Funabashi, Chitose Mura, Kita Tamagun, Tokyo Fu.  
Miss Michiko Kawai Principal.
- Kinjo Joshi Semmon Gakko, NKK, PS.**  
4 Chome, Shirakabe Cho, Higashi Ku, Nagoya.  
Mr. Yoichi Ichimura, Principal.
- Kobe Jo Gakuin (Kobe College), ABCFM.**  
Nishinomiya Shigai, Hyogo Ken.  
Miss Charlotte De Forest, L. H. D., President.  
Mr. Heiji Hishinuma, Dean.
- Kwassui Joshi Semmon Gakko, NMK, MEC.**  
13 Higashi Yamate, Nagasaki.  
Miss Anna Laura White, Principal.
- Miyagi Jo Gakko, Senko Bu (Music, Household Economics, English and Bible), NKK, RCUS.**  
168 Higashi Sanban Cho, Sendai.  
Rev. Carl D. Kriete, Principal.
- Shokei Jo Gakko (Household Economics, English), ABF.**  
2 Nakajima Cho, Sendai.  
Mr. Ukichi Kawaguchi, Ph. D., Principal.
- Soshin Jo Gakko, Semmon Ka (Household Economics, English), ABF.**  
1 of 8 Nakamaru, Kanagawa Ku, Yokohama.  
Mr. Tasuku Sakata, Principal.
- Tokyo Joshi Daigaku (Woman's Christian College), Semmon Bu (English, Japanese Literature, Mathematics), ABF, MEC, PN, RCA, UCC, UCMS.**  
3 Chome, Iogi, Suginamiku, Tokyo.  
Miss Tetsu Yasui, Litt. D., President.  
English Course, Mr. Rinshiro Ishikawa, Director.  
Japanese Literature, Baron Kunisada Imazono, Director.  
Mathematics, Dr. Motoji Kunieda, Director.
- III. THEOLOGICAL SCHOOLS**  
A. For Men (Coeducational Included)
- Aoyama Gakuin, Shin Gaku Bu, NMK, MEC, UCC, UCMS.**  
Midorigaoka, Shibuya Ku, Tokyo.  
Rev. Y. Abe, Dean.  
Miss Harriet J. Jost, Associate-Dean.
- Chuo Shin Gakko, PN, PS.**  
Kumochi Cho, 1 Chome, 3 Ban-yashiki, Kobe.  
Rev. S. P. Fulton, D. D., President.
- Doshisha University, Faculty of Theology and Literature, Department of Theology, KK, ABCFM, UB.**  
Imadegawa Dori, Karasumaru, Higashi, Kyoto.  
Rev. Kyoji Tominomori, Dean.
- Ikoma Seisho Gakuin, JAM.**  
Tawaraguchi, Ikoma, Ikoma Gun, Nara Ken.  
Rev. Leonard W. Coote, Principal.
- Kanto Gakuin, Shin Gaku Bu, ABF.**  
Minami Ota Machi, Naka Ku, Yokohama.  
Rev. D. C. Holtom, Ph. D., Dean.
- Kwansei Gakuin, Semmon Gaku Bu, Theological Department, NMK, MES, UCC.**  
Nishinomiya Shigai, Hyogo Ken.  
Rev. M. Hori, Dean.
- Nihon Ruteru Shingaku Semmon Gakko (Japanese Lutheran Theological Seminary), LCA.**  
921 Sagimiya, 2 Chome, Nakano Ku, Tokyo.  
Rev. Edward T. Horn, D.D., President.
- Nihon San-Iku Gakuin, SDA.**  
Showa Machi, Kimitsu Gun, Chiba Ken.  
Mr. Andrew N. Nelson, Principal.
- Nihon Shin Gakko, NKK.**  
100 Tsunohazu, Nichome, Yodobashi Ku, Tokyo.  
Rev. S. Murata, President.
- Salvation Army Officers' Training School, SA.**  
Jingu Dori, 31 Nichome, Shibuya Ku, Tokyo.  
Brigadier Shizu Sashida, Principal.



pal.

**Seikokai Shin Gakuin, NSK.**  
1612 Ikebukuro, Tokyo.  
Rev. Kichinosuke Ochiai, President.

**Seinan Gakuin Shin Gaku Bu, SBC.**  
Nishi Jin Machi, Fukuoka.  
Rev. Norman F. Williamson, Th. D., Dean.

**Tainan Theological College, EPM.**  
Tainan, Formosa.  
Rev. W. E. Montgomery Principal.

**Theological College, PCC.**  
Tamsui, Formosa.  
Rev. James Dickson, Principal.

**Tohoku Gakuin, Shin Gaku Bu, NKK, RCUS.**  
13 Tamon Dori, Sendai.  
Rev. E. H. Zaugg, Ph. D., Dean.

**B. For Women (Bible Training Schools Included)**

**Aoba Jo Gakuin (Church Training School for Mission Workers), PE.**  
69 Moto Yamagi Cho, Sendai.  
Deaconess A. L. Ranson, Principal.

**Baptist Joshi Shingakko (Baptist Women's Bible Training School), ABF.**  
50 1 Chome Minami Dori, Moto-Imasato Cho, Higashi Yodogawa Ku, Osaka.  
Mr. Saburo Yasumura, Principal.

**Kobe Woman's Evangelistic School, ABCFM, KK.**  
Nishinomiya Shigai.  
Rev. K. Nishio, Principal.

**Kyoritsu Joshi Shin Gakko, NKK, WU.**  
212 Yamate Cho, Naka Ku, Yokohama.  
Miss Susan A. Pratt, Principal.

**Lambuth Training School for Christian Workers, MES.**  
Ishigatsuji Cho, Tennoji Ku, Osaka.  
Rev. Tadashi Tanaka, President.  
Kindergarten Teacher Training

Department, Miss Margaret M. Cook, Dean.  
Biblical Department, Miss Mabel Whitehead, Dean.

**Nihon Joshi San Iku Gakuin, SDA.**  
171 Amanuma, Suginami Machi, Tokyo.

Mr. T. H. Okohira, Principal.

**Seishi Jo Gakuin (Training School for Women Workers of the Church), NSK, CMS.**  
Sarushinden, Ashiya, Hyogo Ken.  
Miss E. A. Lane, Principal.

**Tokyo Seisho Gakko (Tokyo Bible School), EC.**  
84 Sasugaya Cho, Koishikawa Ku, Tokyo.

Miss Laura J. Mauk, Principal.

**Women's Bible School, EPM.**  
Tamsui Formosa.  
Miss J. A. Lloyd, Principal.

**Women's Bible School, PCC.**  
Tamsui Formosa.  
Miss Alma Burdick, Principal.

#### IV. NORMAL SCHOOLS

**A. For Men (See Also under II A)**

**Aoyama Gakuin, Koto Gaku Bu, Shihan Ka, NMK, MEC.**  
Midorigaoka, Shibuya Ku, Tokyo.  
Mr. G. Kosaka, Dean.

**Doshisha School for Vocational Training, Department of English Teaching, ABCFM.**  
Shinkitakoji, Kamikyo Ku, Kyoto.  
Mr. Takeshi Funahashi, Dean.

**B. For Women (Teacher Training and Kindergarten Schools Included)**

**Glory Kindergarten Training School, KK, ABCFM.**  
5 Chome, Nakayamate Dori, Kobe.  
Miss Kiso Wakayama, Principal.

**Kindergarten Teachers' Training School, EC.**  
84 Sasugaya Cho, Koishikawa Ku, Tokyo.  
Miss Gertrud E. Kuecklich, Principal.

**Lambuth Training School for**

**Christian Workers, NMK, MES.**  
Ishigatsuji Cho, Tennoji Ku,  
Osaka.

Miss Margaret M. Cook, Presi-  
dent.

**Ryujo Hobo Yoseisho** (Ryujo  
Kindergarten Training School),  
NSK, MSCC.

5 1 Chome, Shirakabe Cho, Hi-  
gashi Ku, Nagoya.

Miss Nora F. J. Bowman,  
Principal.

**Sakurai Joshi Eigakujiku** (Normal  
Course, Honka), NKK.

3 Yayoi Cho, Hongo Ku, Tokyo.  
Miss Fuki Kuratsuji, Principal.

**Tokyo Kindergarten Training  
School, ABF.**

101 Hara Machi, Koishikawa Ku,  
Miss Kiku Ishihara, Principal.

**Toyo Eiwa Jo Gakko, Yochien Shi-  
hanka**, (Tokyo Eiwa Jo Gak-  
ko, Kindergarten Training  
School), UCC.

8 Toriizaka, Azabu Ku, Tokyo.  
Miss Lois Lehman, Dean.

## V. MIDDLE SCHOOLS

### A. For Boys (Chuto Gakko)

**Aoyama Gakuin, Chu Gaku Bu,**  
NMK, MEC.

Midorigaoka, Shibuya Ku, Tokyo.  
Rev. S. Kawajiri, Dean.

**Chinzei Gakuin, Chu Gaku Bu,**  
NMK, MEC.

152 Takenokubo Machi, Nagasaki.  
Rev. Noboru Kawasaki, Principal.

**Doshisha Middle School, ABCFM.**  
Imadegawa Dori, Karasumaru  
Agaru, Kyoto.

Mr. Jinsaku Nomura, Principal.

**Kanto Gakuin, Chu Gaku Bu, ABF.**  
Minami Ota Machi, Naka Ku,  
Yokohama.

Mr. T. Sakata, Dean.

**Kwansei Gakuin, Chu Gaku Bu,**  
NMK, MES, UCC.

Nishinomiya Shigai, Hyogo Ken.  
Mr. Y. Manabe, Dean.

**Kyushu Gakuin, LCA.**

Oye Machi, Kumamoto,

Rev. Hajime Inadomi, Principal.

**Meiji Gakuin, Chu Gaku Bu, NKK,**  
PN, RCA.

Shirokane, Shiba Ku, Tokyo.

Rev. Senji Tsuru, Dean.

**Momoyama Chu Gakko, NSK.**

5 Showa Cho, Naka 3 Chome,  
Sumiyoshi Ku, Osaka.

Mr. Hiizu Koizumi, Principal.

**Nagoya Chu Gakko, MP.**

17 Chohyuji Machi, Nagoya.

Rev. Paul F. Warner, President.

Mr. Katsumi Kimura, Principal.

**Rikkyo Chu Gakko** (St. Paul's  
Middle School), PE.

Ikebukuro, Toshima Ku, Tokyo.

Rev. Shigeo Kojima, Principal.

**Sei Gakuin Chu Gakko, UCMS.**

257 Nakazato Machi, Takinogawa  
Ku, Tokyo.

Rev. Yokichi Hirai, Principal.

**Seinan Gakuin, Chu Gaku Bu, SBC.**

Nishi Jin Machi, Fukuoka.

Mr. K. Sasaki, Dean.

**Tainan Presbyterian Middle School,**  
EPM.

Tainan, Formosa.

Rev. Edward Band, M.A.,  
Principal.

**Tamsui Middle School, PCC.**

Tamsui, Formosa.

Mr. George Mackay, Principal.

**Tohoku Gakuin, Chu Gaku Bu,**  
NMK, RCUS.

40 Higashi Niban Cho, Sendai.

Rev. D. B. Schneder, D.D.,  
LL.D., President.

Mr. Tadashi Igarashi, Dean.

**To-o Gijiku, NMK, MEC.**

2 Shimoshirokane Cho, Hirosaki.

Mr. Junzo Sasamori, Principal.

### B. For Girls (Koto Jo Gakko)

**Aoba Jo Gakuin, PE.**

69 Moto Yanagi Cho, Sendai.

Miss Helen Boyle, Principal

Miss Bernice Jansen, Kinder-  
garten Supervisor.

**Aoyama Gakuin, Koto Jo Gaku Bu,**  
NMK, MEC.

- Midorigaoka, Shibuya Ku, Tokyo.  
Miss A. B. Sprowles, Dean.
- Baika Joshi Semmon Gakko, Koto Jo Gaku Bu, KK, ABCFM.**  
Toyoshima-Cho, Osaka.  
• Rev. Kikujiro Iba, President.
- Doshisha Girls' Academy, ABCFM.**  
Imadegawa Dor, Tera Machi, Nishi, Kyoto.  
Mr. Nobuzo Suemitsu, Principal.
- Ferris Waei Jo Gakko, Chuto Bu, (Ferris Seminary), RAC.**  
178 Yamate Cho, Naka Ku, Yokohama.  
Rev. L. J. Shafer, Litt. D., Principal.  
Miss Sada Hayashi, Vice-Principal.
- Fukuoka Jo Gakko, NMK, MEC.**  
Yakuin, Fukuoka.  
Miss Yoshi Tokunaga, Principal.
- Furendo Jo Gakko (Friends' Girls School), AFP.**  
30 Koun Cho, Mita, Shiba Ku, Tokyo.  
Mrs. Toki Tomiyama, Principal.
- Hinomoto Jo Gakko, WABFMS.**  
50 Shimotera Machi, Himeji.  
Mr. Kemi Yamamoto, Principal.
- Heian Koto Jo Gakko (St. Agenes' School), NSK.**  
Shimotachiuri, Muromachi Kado, Kami Kyoku, Kyoto.  
Rev. Kishiro Hayakawa, D.D., Principal.
- Hirosaki Jo Gakko, NMK, MEC.**  
Sakamoto Machi, Hirosaki.  
Mrs. Masako Nakagawa, Principal.
- Hiroshima Jo Gakuin, Koto Jo Gaku Bu, NSK.**  
46 Kaminagaregawa, Hiroshima.  
Mr. Zensuke Hinohara, Principal.  
Mr. Shigeta Wakiyama, Dean.
- Hokuriku Jo Gakko, PN.**  
10 Kakinokibatake, Kanazawa.  
Mr. Shoshichi Nakazawa, Principal.
- Hokusei Jo Gakko, PN.**  
Minami 5 Jo, Nishi 17 Chome, Sapporo.
- Miss Alice M. Monk, Principal.
- Iai Jo Gakko, NMK, MEC.**  
64 Suginami Cho, Hakodate.  
Miss Alice Cheney, Principal.
- Joshi Gakuin, NKK, PN.**  
33 Kami Niban Cho, Kojimachi Ku, Tokyo.  
Miss Tami Mitani, Principal.
- Joshi Sei Gakuin, UCMS.**  
354 Nakazato Cho, Takinogawa Ku, Tokyo.  
Rev. Yokichi Hirai, Principal.
- Keisen Jo Gakuin, Futsu Bu, NKK.**  
Funabashi, Chitose Mura, Kita Tamagun, Tokyo Fu.  
Miss Michiko Kawai, Principal.
- Kinjo Joshi Semmon Gakko, Fuzoku Koto Jo Gakko, NKK, PS.**  
2 4 Chome, Shirakabe Cho, Higashi Ku, Nagoya.  
Mr. Yoichi Ichimura, Principal.
- Kobe Jo Gakuin (Kobe College), Koto Jo Gaku Bu, ABCFM.**  
Nishinomiya Shigai, Hyogo Ken.  
Mr. Ichizo Kawasaki, Dean.
- Koran Jo Gakko, NSK.**  
360 Sankocho, Shirokane, Shiba Ku, Tokyo.  
Mr. Nikichi Inoue, D.E. Principal.  
Miss I. K. Tanner, Vice-Principal.
- Kwassui Jo Gakko, NMK, MEC.**  
13 Higashi Yamate, Nagasaki.  
Miss Anna Laura White, Principal.
- Kyoai Jo Gakko, K.K.**  
131 Iwagomi Cho, Maebashi.  
Rev. Saishi Shiu, Principal.
- Kyoritsu Jo Gakko (Doremus School for Girls), WU.**  
212 Yamate Cho, Naka Ku, Yokohama.  
Miss Clara D. Loomis, Principal.
- Kyushu Jo Gakuin, LCA.**  
Murozono, Kumamoto, Shigai.  
Miss Martha B. Akard, Principal.
- Matsuyama Shinonobe Koto Jo**



**Gakko** (Matsuyama Girls' School), KK, ABCFM.  
65 3 Chome, Okaido, Matsuyama.

**Miyagi Jo Gakko, Koto Jo Gaku Bu, NKK, RCUS.**  
168 Higashi Sanban Cho, Sendai.  
Rev. Carl D. Kriete, Principal.

**Oye Koto Jo Gakko, KK.**  
642 Kuhonji, Oye Machi, Kumamoto.  
Rev. Yasoo Takezaki, Principal.

**Poole Koto Jo Gakko** (Bishop Poole Memorial Girls' High School), NSK, CMS  
5 Chome, Katsuyama Dori, Higashinari Ku, Osaka.  
Mr. Tokuro Toyofuji, Principal.  
Miss Katherine Tristram, Principal Emeritus.

**Kikkyo Koto Jo Gakko** (St. Margaret's School), PE.  
Kugayama, Suginami Ku, Tokyo.  
Rev. J. H. Kobayashi, D.D., Principal.

**Seinan Jo Gakuin, SBC.**  
Itozu, Kokura.  
Mr. Matsuta Hara, Acting Principal.

**Shimonoseki Baiko Jo Gakuin** (Sturges Seminary), PN, RCA.  
Maruyama Cho, Shimonoseki.  
Mr. T. Hirotsu, Principal.

**Shizuoka Eiwa Jo Gakko, NMK, UCC.**  
118 Nishi Kusabuka Machi, Shizuoka.

Miss Isabel Govenlock, Principal.

**Shoin Koto Jo Gakko, SPG.**  
3 Chome Aotani, Kobe.  
Mr. I. Asano, Principal.

**Shokei Jo Gakko, ABF.**  
2 Nakajima Cho, Sendai.  
Mr. Ukichi Kawaguchi, Ph. D., Principal.  
**Shohin Jo Gakko, ABF.**

8 Nakamaru, Kanagawa Ku, Yokohama.  
Mr. Tasuku Sakata, Principal.

**Tainan Presbyterian Girls' School, EPM.**  
Tainan, Formosa.  
Miss Jessie W. Galt, Principal.

**Tamsui Girls' School, PCC**  
Tamsui, Formosa.  
Miss Dorothy Douglas, Principal.

**Toyo Eiwa Jo Gakko, UCC.**  
8 Toriizaka, Azabu Ku, Tokyo.  
Miss F. Gertrude Hamilton, Principal.

**Wilmina Jo Gakko, PN.**  
515 Niemon Cho, Tamatsukuri, Higashi Ku, Osaka.  
Rev. Kinnosuke Morita, Principal.

**Yamanashi Eiwa Jo Gakko, NMK, UCC.**  
Atago Machi, Kofu.  
Miss Catharine M. Greenbank, Principal.

**Yokohama Eiwa Jo Gakko, Koto Jo Gaku Bu.**  
124 Maita Machi, Naka Ku, Yokohama.  
Miss Olive I. Hodges, Principal.  
Rev. Kiyoshi Otake, Dean.

## VI. NIGHT SCHOOLS

**Doshisha Daigaku, Ya Gakko,**  
Horitsu Gakka, Seiji Gakka,  
Eigo Shihan Bu, KK, ABCFM.  
Imadegawa Dori, Karasumaru  
Higashi Iru, Kyoto.  
Rev. Gintaro Daikubara, DD., President.

**Fraser Night School, NMK, MES.**  
323 Zakoba Machi, Hiroshima.  
Rev. T. W. B. Demaree, Principal.

**Fukagawa Kaikan Eigo Kai, ABF.**  
26 Higashi Daiku Machi, Fukagawa Ku, Tokyo.  
Rev. William Axling, D.D., Principal.

**Harajuku English School, ABF.**  
79 3 Chome, Onden, Shibuya  
Ku, Tokyo.

Rev. J. Fullerton Gressitt,  
Principal.

**Kanto Gakuin English School,**  
ABF.,  
Minami Ota Machi, Naka Ku,  
Yokohama.  
Mr. Tasuku Sakata, Principal.

**Katata Night School, OMJ.**  
Katata, Omi.  
Mr. T. Kawakami, Principal.

**Kyoto Doitsugo Ya Gakko, OAM.**  
c/o Fukyu Fukuin Kyokwai,  
20 Yoshida Naka Adachi Machi,  
Kyoto.  
Rev. E. Hessel, Principal.

**Kyoto Latengo to Grishago Ya**  
**Gakko, OAM.**  
10 Higashi Machi, Shogoin Cho,  
Kyoto.  
Mrs. Hessel, Principal.

**Matsuyama Night School, KK,**  
ABCFM.  
20 Nagaki Machi, Matsuyama.  
Mr. Sugao Nihimura, Principal.

**Mead Christian Center English**  
**Night School, ABF.**  
50 Moto Imasato Cho, Minami  
Dori, I Chome, Higashi Yodo-  
gawa Ku, Osaka.  
Miss Margaret Cuddeback, Principal.

**Negishi Eigo Gakko (Negishi**  
**English Night School), UCC.**  
106 Shimo Negishi, Shitaya Ku,  
Tokyo.  
Rev. G. E. Bott, Principal.  
Mr. Yoshio Kokita, Vice-Principal.

**Omi Kinro Jo Gakko, (Omi-Ha-**  
**chiman Night School), OMJ.**  
Hachiman Machi, Gamogun,  
Shigaken.  
Mr. Ichizo Yoshida, Principal.  
Mr. K. Hiyama, Vice-Principal.

**Otsu Bunka Gakko, UB.**  
Higashiura, Otsu, Shiga Ken.  
Rev. Toshio Nakamura, Principal.

**Palmore Institute, NMK, MES.**  
23 4 Chome, Kitanagasa Dori,  
Kebe Ku, Kobe.  
Dr. J. S. Oxford, Principal.

**Tokyo Bible School, Night**  
**School, EC.**  
84 Sasugaya Cho, Koishikawa  
Ku, Tokyo.  
Miss Laura J. Mauk, Principal.

**Tokyo Misaki Tabernacle, ABF.**  
3 of 2 Itchome, Misaki Cho,  
Kanda Ku, Tokyo.  
Rev. William Axling, D.D.,  
Principal.

**Waseda English Conversation**  
**School, ABF.**  
55 1 Itchome, Totsuka Machi,  
Yodobashi Ku, Tokyo.  
Rev. H. B. Benninghoff, D.D.,  
Principal.

**Yawata Eigo Gakko, YMCA.**  
1. Shishin Machi, Yawata Machi,  
Shiga Ken.

**Yotsuya English School, ABF.**  
48 Minami Tera Machi, Yotsuya  
Ku, Tokyo.  
Rev. Shigeru Aoyagi, Principal.

## VII. SPECIAL SCHOOLS

**Aomori Joshi Saiho Gakko, PE.**  
113 Hashimoto, Ura Machi,  
Aomori.

**Gifu Mo Gakko (School for the**  
**Blind), NSK, MSCC.**  
Umegae Cho, Gifu Shi.  
Mr. Keigiro Kozakai, Principal.

**Gyoko Hoikuin (Nursery School),**  
**MP.**  
566 Nakamura Cho, Naka Ku,  
Yokohama.  
Miss Olive I. Hodges, Director.

**Kochi Jo Gakukai (Carrie Mc-**  
**Millan Home), PS.**  
180 Takajo Machi, Kochi.  
Miss Annie H. Dowd, Principal.

**Meiji Gakuin, Koto Gaku Bu,**  
**Shakai Jigyo Ka (Social**  
**Service Training School), PN.**

## RCA.

Shirokane, Shiba Ku, Tokyo.  
Mr. Daikichiro Tagawa, President.

Nansokan, Kyciku Bu (English, Cooking, Sewing), KK.  
ABCFM.

Nishi Machi, Tottori.  
Miss K. Fanning, Principal.

Okayama Hakuaikai Saiho Sho, ABCFM.

37 Hanabatake, Okayama.  
Miss Alice P. Adams, Principal.

St. Luke's College of Nursing, PE,  
St. Luke's Medical Center.  
Akashi Cho, Tsukiji, Kyobashi Ku, Tokyo.  
Mrs. Alice C. St. John, Principal.

Shin Machi Hoikuen, MP.  
Shin Machi, Hamamatsu.  
Miss Ethel L. Hempstead, Supervisor.

Surugadai Jo Gakuin, (Tokyo Y.W.C.A. School), YWCA.  
8 1 Chome Surugadai, Kanda Ku, Tokyo.  
Miss Taka Kato, Principal.  
Miss Emma R. Kaufman, Vice-Principal.

## VIII. PRIMARY SCHOOLS

Eiwa Jo Gakko, Sho Gakko, MP.

124 Maita Machi, Naka Ku, Yokohama.  
Mr. Tamotsu Kono, Principal.

Hiroshima Jo Gakuin, Fuzoku Shogakko, NSK.

46 Kaminagaregawa, Hiroshima.  
Mr. Zensuke Hinohara, Principal.

Mr. Shigeto Kamiya, Dean.

Okayama Hakuaikai Jinjo. Sho Gakko, KK. ABCFM.

37 Hanabatake, Okayama  
Mr. Bentaro Ninomiya, Principal.

Rikkyo Koto Jo Gakko, Fuzoku Sho Gakko. PE.

Kugayama, Suginami Ku, Tokyo.

Rev. J. H. Kobayashi, D.D., Principal.

Tokyo Eiwa Jo Gakko, Sho Gakko)  
Bu, UCC.

8 Toriizaka, Azabu Ku, Tokyo.  
Miss F. Gertrude Hamilton, Principal.

## IX. KINDERGARTENS

More than 300 Kindergartens in all parts of Japan connected with many Missions and Churches.





# CHRISTIAN SOCIAL WORK INSTITUTIONS

*Mildred Anne Paine—Toshiko Nishida*

*Notes* Social Work Institutions are grouped according to their Churches or Mission Affiliation.

Institutions listed in *Not Reported Denominationally* group are non-denominational or have connections with several denominations through trustees and staff members.

(A) is for person in charge. (B) is for the address. (C) is the date of opening of founding.

## CHURCH MISSIONARY SOCIETY.

1. **Seiai-in (Dispensary and Maternity Home).**
  - A) Dr. Mikio Suwa.
  - B) 541 1-Chome, Ikebukuro, Toshima-ku, Tokyo.
  - C) October 1925.
2. **Tsukishima Kirisuto Kaikan. (Settlement).**
  - A) Miss A. M. Henty.
  - B) Higashi-gashi-dori, 4 chome, Tsukishima, Tokyo.
  - C) 1927

## CONGREGATIONAL CHURCH.

1. **Hoon Kai Inubo Kyuyo-Jo.**
  - A) Kiemon Sawada.
  - B) Inubosaki Chiba Ken.
  - C) January, 1909.
2. **Imaharu Day Nursery.**
  - A) Sajie Ichimura.
  - B) Taisho-Dori, Emisu-Cho, Imaharu-Shi.
3. **Jomo Koji-In. (Orphanage).**
  - A) Naoo Kaneko.
  - B) 149 Iwagami-Cho, Maebashi-Shi. Gunma-Ken
  - C) June, 1892.
4. **Katei Gakko. (Reform School).**
  - 1) Tokyo Honko.
  - B) 2617 of 2-Chome, Ni-

shi Sugamo-Macri, Toshima-Tokyo.

- 2) **Sanabuchi Bunko.**
  - B) Sanabuchi, Hokkaido.
  - C) August, 1914.
5. **Kobe Ai Rin Kan. (For Ex-convicts).**
  - A) Senshiro Muramatsu.
  - B) 97 Kusuya-Cho, Hirana-Ku, Kobe-Shi.
  - C) January, 1897.
6. **Kobe Joshi Katei Juku.**
  - A) Tsune Watanabe.
  - B) 74 of 7 Naka Yamate-Dori, Kobe-Shi.
  - C) March, 1912.
7. **Kobe Koji-In. (Orphanage).**
  - A) Hatsu Yano.
  - B) 97 of 7 Naka Yamate-Dori, Kobe-Shi.
  - C) May 1890.
8. **Maebashi Yoji-En.**
  - A) Naoo Koneko.
  - B) 149 Iwagami-Cho, Maebashi-Shi, Gunma-Ken.
  - C) July, 1924.
9. **Nanso Kan.**
  - A) H J. Benneet.
  - B) Aza Shinzo, Nishi-Machi, Tottori-Shi.

10. Okayama Hakuai Kai. (Dispensary, Clubs, Sewing-School, Primary School.)
  - A) Alice P. Auams.
  - B) 37 Hanabatake, Okayama-Shi.
  - C) February, 1905.
11. Osaka Rodo Kyorei Kai.
  - A) Tokusaburo Yatsuhama.
  - B) 18 of 2 Matsuno-Cho.
  - B) 18 of 2 Matsuno-Cho.
  - Izuo, Minato-Ku, Osaka.
  - C) February, 1928.
12. Osaka Shokugyo Shokai Jo.
  - A) Tokusaburo Yatsuhama.
  - B) 116 of 2 Kita Ebisu-Cho.
  - Naniwa-Ku, Osaka.
13. Sandaya Chiryo Kyoiku-In.
  - A) Kei Sandaya.
  - B) Uchide, Seido-Mura, Hyogo-Ken.
  - C) August 1927.
14. Sandaya Chiryo Kyoiku-In  
Osaka Bunin.
  - A) Kei Sandaya.
  - B) 9 of 3 Imabashi, Higashi-Ku, Osaka.
  - C) February, 1927.
15. Sone Sakura Hoiku-En.
  - A) Sonoe Ishida.
  - B) 1831 Sone-Machi, Hyogo Ken.
  - C) July, 1928.
16. Yodogawa Zenrin Kan.
  - A) Sherwood Moran.
  - B) 33 of 2 Naka-Dori, Honjo, Yodogawa-Ku, Osaka.
17. Yonen Katei Gakko.
  - 1) Yokohama Katei Gakko.
    - A) Sumihiko Arima.
    - B) 3124 Mineoka-Cho, Hodogaya-Ku, Yokohama.
    - C) April, 1909.
  - 2) Kosuge Kotei Gakko.
    - B) Kosuge, Adachi-Ku, Tokyo.
    - C) June, 1906.

#### FUKYU FUKUIN KYOKAI.

1. Kamitimizaka Student Home.
  - A) Nisaburo Nagai.
  - B) 39 Kamitimizaka, Koishikawa-Ku, Tokyo.
  - C) 1900.

2. Shogoin Student Home.
  - A) E. Hessel.
  - B) 10 Shogoin, Higashi Kyoto.
  - C) 1932.
3. Obayashi Takuji-Sho.
  - A) Eitetsu Kin.
  - B) Ryogen-Mura, Muko-Gun, Hyogo-Ken.
  - C) 1932.
4. Osaka Fukushima Takuji-Sho.
  - A) Seitaku Shu.
  - B) 13 Kita Nichome, Fukushima.
  - C) 1932.

#### FUTABA DOKURITSU CHURCH.

1. Futaba Hoiku-En. (Nursery).
  - A) Yoshi Tokunaga.
  - B) Moto-Machi, Yotsuya-Ku, Tokyo.
  - C) January, 1900.
2. Futaba Hoiku-En Bun-En.
  - A) Yuka Noguchi.
  - B) Asahi-Machi, Yotsuya-Ku, Tokyo.
  - C) December, 1916.

#### JAPAN BAPTIST CHURCH (ABFMS).

1. Fukagawa Kaikan.
  - A) Tota Fujii.
  - B) 5 Nichome, Shirakawa-Cho, Fukagawa-Ku, Tokyo.
  - C) September 1, 1924.
2. Fukagawa Nursery.
  - A) Tota Fujii.
  - B) 5 Nichome, Shirakawa-Cho, Fukagawa-Ku, Tokyo.
  - C) September, 1924.
3. Joshi Gakuryo. (Young Women's Dormitory).
  - A) Gertrude E. Ryder.
  - B) 51 I-Chome, Denma Cho., Yotsuya-Ku, Tokyo.
  - C) January, 1909.
4. Mead Shakai Kan.
  - A) Saburo, Yasumura.
  - B) 50 of 1-Chome, Minami Dori, Moto Imazato, Higashi Yodogawa-Ku, Osaka.
  - Phone: 7005 Kita.
  - C) April 14, 1923.
5. Tokyo Misaki Kaikan.



- A) Tota Fujii, Director.  
William Axling, D.D.  
Honorary Director.
- B) 3 of 2 Banchi, 1-Chome,  
Misaki-Cho, Kanda-Ku, To-  
kyo. Phone: 1628 Kanda.
- C) March, 1908.
- 6. Waseda Hoshi-En. (Men's  
Dormitory).  
A) H. B. Benninghoff, D. D.  
B) 500 1-Chome, Totsuka Ma-  
chi, Yodobashi-Ku, Tokyo.  
Phone: 3687 Ushigome.  
C) May, 1908.
- 7. Zenshin Kan.  
A) Kozue Tomoi.  
B) 319 9-Chome, Kanagawa-  
Dori, Yokohama.  
C) 1928.
- A) Han Shimada.  
B) 27 Kami Takasho-Machi,  
Kanazawa.  
C) July 1, 1905.
- 7. Kyoreikan. (Neighborhood Se-  
tlement Work).  
A) G. E. Bott, T. Misumi.  
B) 95 Nishi 2-Chome, Azuma-  
Cho, Mukojima-Ku, Tokyo.  
C) August, 1924.)
- 8. Nagasaki Home.  
A) S. R. Courtice.  
B) 2 Toriizaka, Azabu, Tokyo.  
C) 1894.
- 9. Nagasaki Jo-En. (Orphanage).  
A) Pauline Place.  
B) 96 Kushimado, Omura,  
Nagasaki-Ken.  
C) 1908.

## JAPAN METHODIST CHURCH.

- 1. Ai Kei Gakuen. (A Health  
Center).  
A) Mildred Anne Paine,  
Marian G. Simons.  
B) Motoki Adachi-Ku, Tokyo.  
Phone: Adachi 2815.  
C) December 22, 1920. Ori-  
ginal work in Asakusa  
from 1883.
- 2. Ai. Rin. Dan. (Settlement,  
Relief Center).  
A) G. E. Bott, S. Tanigawa.  
B) 1502 3-Chome, Nippori  
Machi, Arakawa-Ku, To-  
kyo. Phone: Shitaya 2203.  
C) February 1, 1920.
- 3. Ai Sei Kan. (Settlement).  
A) Mary Haig, Annie W.  
Allen.  
B) 47 2-Chome, Kameido,  
Joto-Ku, Tokyo. Phone:  
Sumida 3102.
- 4. Aizawa Takuji-Sho. (Day  
Nursery).  
A) Tsuneko Hirano.  
B) 3189 Negishi-Machi, Yo-  
kohama.  
C) February, 1905.
- 5. Hirosaki Takuji-En.  
A) Motojiro Yamaga.  
B) Oaza Shashojo-Machi, Ka-  
nazawa.  
C) October, 1919.
- 6. Kanazawa Ikuji-En. (Nursery)
- 16. Nakamura Aiji-En. (Day  
Nursery)  
A) Tsuneko Hirano.  
B) 1290 Nakamura-Cho, Yo-  
kohama.  
C) February, 1897.
- 11. Negishi Church Community  
Center.  
A) G. E. Bott, Y. Kokita.  
B) 106 Shimo-Negishi Shi-  
taya-Ku, Tokyo. Phone:  
Negishi 308.  
C) 1920.
- 12. Osaka Gyomei Kan.  
A) Kiichi Kanizaki.  
B) 10 Buntoku Cho, Shikanji-  
ma, Konohana-Ku, Osaka.
- 13. Shirokane Takuji-Sho. (Day  
Nursery).  
A) H. H. Coates.  
B) 14 Nakatakajo-Machi, Ka-  
nazawa.  
C) October, 1919.
- 14. Shizuoka Home. (Orphanage,  
Day Nursery, Nursery  
School, Welfare Office).  
A) L. S. Albright, N. S.  
Ishimaru.  
B) 55 Nishi Kusazuka-Cho  
Shizuoka.  
C) April 5, 1907.
- 15. Takajo-Machi Creche.  
A) John B. Cobb.  
B) 323 Kokutaiji-Machi, Hi-  
roshima.

16. **Young Memorial Settlement.**  
Dispensary, Day Nursery,  
Kindergarten, Clubs).  
A) Pauline Place.  
B) 11 Oura, Nagasaki.

#### JAPAN EVANGELICAL CHURCH

1. **Aisenryo Orphanage**  
A) Susan M. Bauernfeind.  
B) 72 Sasugaya-Cho, Koishikawa-Ku, Tokyo.  
C) October, 1910.
2. **Mukojima Day Nursery.**  
A) Gertrud E. Kuecklich.  
B) 310 Sumida-Machi, Mukojima-Ku, Tokyo.  
C) 1920.
3. **Osaka Suijo Rimpō Kwan**  
(Work for People Living on Canal Boats).  
A) Harvey Theide.  
B) 28 Tempo-Cho, Minato-Ku, Osaka.  
C) April, 1931.

#### JAPAN RESCUE MISSION

1. **Rescue Home for Women.**  
A) Minnie Kirkaldy.  
B) 162 Kita Yoban-Cho, Sendai. Phone: 3315 Sendai.  
C) November, 1923.
2. **Rescue Home for Women.**  
A) Ellen Hesketh.  
B) Haze, Higashimozu-Mura, Sempoku-Gun, Osaka-Fu.  
Phone: 8 Fukuda.  
C) 25th June, 1932.
3. **Receiving Home.**  
A) Rose Saville.  
B) 1577 Sumiyoshi-Cho, Sumiyoshi-Ku, Osaka.  
C) 5th June, 1933.
4. **Japan Rescue Mission Ikujibu**  
(Children's Home).  
A) Bessie Butler.  
B) Oaza Tomizawa, Sendai.  
C) Dec., 1928.
5. **Janet Dempsie Memorial Hospital.**  
A) Janet M. Dann.  
Bessie Butler.  
B) Oaza Tomizawa, Sendai.

C) Dec., 1928.

5. **Janet Dempsie Memorial Hospital.**  
A) Janet M. Dann.  
B) Oaza Tomizawa, Sendai.  
C) 9th July, 1932.

#### METHODIST PROTESTANT CHURCH.

1. **Nursery.**  
Olive I. Hodges.  
B) 566 Nakamura-Cho, Yokohama.  
C) June, 1929.
2. **Tokyo Doai Mo Gakko.**  
A) Hidetoyo Wada.  
B) 66 Shiroyama-Cho, Nakano-Ku, Tokyo.  
C) January, 1906.

#### NOT REPORTED DENOMINATIONALLY.

1. **Aino Ie. (Home for Mothers, Day Nursery).**  
A) Yaeko Kemuriyama.  
B) 518 Nishigahara-Machi, Toshima-Ku, Tokyo.  
C) November, 23, 1923.
2. **Ai Rin Kan. (Lodging House).**  
A) Kumazo Tanabe.  
B) 440 Mimata, Maebashi-Shigai.  
C) September, 1, 1925.
3. **Doyu Kai. (For Ex-convicts).**  
A) Eizo Yoshida.  
B) Santetsu Agaru, Shinmachi-Dori, Kyoto.  
C) July, 14, 1913.
4. **Friend Home.**  
B) 1366 Minami Ota-Machi, Naka-Ku, Yokohama.  
C) August, 1932.
5. **Friend—Sha.**  
A) S. M. Hilburn.  
B) 53 Daibutsu-Cho, Amagasaki-Shi.
6. **Hakodate Moa-In. (School for the Deaf).**  
A) Masajiro Sato.  
B) 87 Moto-Machi, Hakodate.  
C) 1895.
7. **Hinode Joji-En. (Sunrise Home for Little Girls).**

- A) Irene Webster Smith (Japan Evangelistic Band).
  - B) Okuradani, Akashi.
  - C) February, 1922.
8. **Honjo Sangyo Seinen Kai.**
    - A) Toyohiko Kagawa.
    - B) 6 of 4 Higashi Komagata, Honjo-Ku, Tokyo.
    - C) October, 19, 1923. (Clubs, Higake Chokin Kumiai, Hikarino Sono Hoiku Gakko, Shohi Kumiai, Shokugyo Shokai-Jo, Shinyo Kumiai.
  9. **Hyuga Kunmo-In.** (School for the Blind).
    - A) Kenji Sekimoto.
    - B) 52 of 2-Chome, Suehiro-Cho, Miyazaki-Ken.
    - C) July, 1910.
  10. **Ihai-En.** (Hospital for Lepers).
    - A) Hidetoyo Wada.
    - B) 956 of 4 Shimo Meguro, Meguro-Ku, Tokyo.
    - C) October, 10, 1894.
  11. **Ishii Kinen Aisen-Een.**
    - A) Shokichi Tomita.
    - B) Kita Nitto-Cho, Tennoji-Ku, Osaka.
    - C) March, 23, 1917.
  12. **Japan M. T. L.**
    - A) Masakane Kobayashi.
    - B) Tokyo Y. M. C. A., Mitoshiro-Cho, Kanda-Ku, Tokyo.
    - C) November, 1925.
  13. **Kamakura Hoiku-En.**
    - A) Noboru Satake.
    - B) 607 Daiku-Machi, Kamakura-Machi, Kanagawa-Ken.
    - C) July, 1896.
  14. **Kirisuto Kyoekisha Kamakura Seiyō-Kan.**
    - A) Kohachiro Miyazaki.
    - B) 543 Ubagaya, Kamakura-Machi, Kanagawa-Ken.
    - C) November, 28, 1915.
  15. **Kobe Fujin Dojo Kai.**
    - A) Nobu Jo.
    - B) 601 of 2-Chome Aoya-Cho, Nada-Ku, Kobe.
  - C) March, 6, 1916.
  13. **Kobe Yoro-In.** (Home for Old People).
    - A) Yusuke Nishimura, Tsune Watanabe.
    - B) 15 of 2-Chome, Tsuyuno-Cho, Kobe.
    - C) January, 1, 1899.
  17. **Koshio Juku.** (Reform School).
    - A) Takagaki Koshio.
    - B) 115 Shoho-Machi, Suginami-Ku, Tokyo.
    - C) April, 1, 1933.
  18. **Kyoto San-In.** (Maternity Hospital).
    - A) Riichiro Saeki.
    - B) Naka Choja-Machi-Kado, Muromachi-Dori, Kami-kyo-Ku, Kyoto.
    - C) July, 1891.
  19. **Lodging House for Men.**
    - A) Shigenori Ijichi.
    - B) Okino, Adachi-Ku, Tokyo.
    - C) November, 1, 1932.
  20. **Maebashi Yoro-In.** (Home for Old People).
    - A) Kumakichi Tanabe.
    - B) 440 Mimata, Maebashi-Shigai.
    - C) February, 16, 1903.
  21. **Mojin Shinko Kai.** (Work for the Blind, Library, Lodging House).
    - A) Umekichi Akimoto.
    - B) 164 of 3 Omiya-Mae, Suginami-Ku, Tokyo.
    - C) April, 1, 1919.
  22. **Nihon Rowa Gakko.** (Oral School for the Deaf.)
    - A) Tadaoki Yamamoto.
    - B) Kami Kitazawa-Machi, Setagaya-Ku, Tokyo.
    - C) April, 28, 1920.
  23. **Oguni San-In.** (Maternity Hospital).
    - A) Tsumiharuru Oguni.
    - B) Hon Machi, Himeji-Shi.
    - C) September, 1925.
  24. **Osaka Suijo Rimpō Kan.** (Work for the People Living on Canal Boats).
    - A) Haruka Nakamura.
    - B) 28 Tenpo-Cho, Minato-Ku, Osaka.



- C) September, 1930.
25. **Otate Muryo Shukuhaku-Jo.** (Free Lodging House).  
 A) Tokesaburo Miyazaki.  
 B) Otate-Machi, Kita Akita-Gun, Akita-Ken.  
 C) June, 1923.
26. **Sendai Kirisutokyo Ikuji-In.** (Orphanage).  
 A) Takaji Osaka.  
 B) 160 Kita Yobancho, Sendai.  
 C) February, 27, 1896.
28. **Shirakawa Gaku-En.**  
 A) Ryokichi Wakita.  
 B) 1 Kita Takamine-Cho, Senbongashira, Kami Kyoku, Kyoto.  
 C) July, 1909.
29. **St. Stephens Home.** (Representative: Kumakichi Kusano.)  
 1) **Kyojan Ryo** (Relief Work).  
 B) 58 Goten-Machi, Hakusan, Koishikawa-Ku, Tokyo.  
 2) **Dispensary.**  
 B) 41 of 3 Minami Senju, Arakawa-Ku, Tokyo.  
 3) **Junshin-Sha.** (For Ex-convicts).  
 B) 31 Tomikawa-Cho, Fukagawa-Ku, Tokyo.
31. **Tottori Ikuji-In.** (Orphanage).  
 A) Shintaro Ozaki.  
 B) 1 of 94 Azuma-Cho, Tottori-Shi.  
 C) January, 1906.
32. **Yokohama Kunmo-In.** (School for the Blind).  
 A) G. F. Draper.  
 B) 3413 Takenomaru, Negishi-Machi, Naka-Ku, Yokohama.  
 C) September, 1892.
27. **Rodosha Shinryo-Jo.** (Dispensary).  
 A) Kan Majima.  
 B) 67 of 2 Matsukura-Cho, Honjo-Ku, Tokyo.  
 C) November, 1922.

30. **Tokyo Ikusei-En.**  
 A) Hatsu Kitagawa. (Nicolai).  
 B) 754 of 1 Kamiuma-Cho, Setagaya-Ku, Tokyo.  
 C) August, 1896.

**OMI BROTHERHOOD**  
 (Opened March 8, 1918).

1. **Omi Sanitorium.**  
 A) K. Onuma, M.D. and M. Amakawa, M.D., Resident Physicians.  
 B) Kitano-Sho, Omi-Hachiman.  
 C) June 1, 1918.
2. **Personal Problems Conference Office.**  
 A) Y. Hiyama.  
 B) Omi-Hachiman Y. M. C. A., Omi-Hachiman.  
 C) April 1, 1921.
3. **Seiyuen Kindergarten, Playground and Children's Clinic.**  
 A) Maki H. Vories.  
 B) Omi-Hachiman.  
 C) September 14, 1922.

**PRESBYTERIAN REFORMED CHURCH.**

1. **Ai Rin Home.**  
 A) Tsuguo Juji.  
 B) Nishi-Iru, Nijo, Nishi Oji, Kyoto.
2. **Danshita Settlement.**  
 A) Junji Horii.  
 B) Danshita, Shimozato-Mura, Kasai-Gun, Hyogo-Ken.  
 C) January, 1930.
3. **Fuji Ikuji Yoro-In.**  
 A) Matsu Watanabe.  
 B) Shimada-Mura, Fuji-Gun, Shizuoka-Ken.
4. **Gyosei Toshokan.**  
 A) Gosuke Ihara.  
 B) Tadaumi-Machi, Hiroshima-Ken.  
 C) January, 1927.
5. **Iesu Dan Yuai Kyusai-Jo.**  
 A) Toyohiko Kagawa.  
 B) 5 of 5 Azuma, Fukiai, Kobe.  
 C) August 27, 1918.

6. **Iwate Yoiku-In.**
  - A) Gempachi Ohara.
  - B) 200 Kaga-Cho, Morioka.
  - C) July 6, 1906.
7. **Iwate Yoro-In.**
  - A) Gempachi Ohara.
  - B) 35 Haru Kiba, Kagano, Morioka-Shi.
  - C) June 6, 1906.
8. **Jinji Sodan-Jo.**
  - A) Seiji Nakamura.
  - B) 26 of 15 Taira-Machi, Fukushima-Ken.
9. **Kirisuto Dendo Gikai.** (Dispensary).
  - A) Yoshiro Tomura.
  - B) 8 Ichigaya Dai-Machi, Ushigome-Ku, Tokyo.
  - C) June 28, 1906.
19. **Kochi Gakusei Rodo Kai.**
  - A) Tokuji Kawazoe.
  - B) 611 Kodakazaka, Kochi-Shi.
  - C) June 28, 1906.
11. **Kochi Jogakkai.**
  - A) Annie Dowd.
  - B) 180 Takajo-Machi, Kochi-Shi.
  - C) November, 1901.
12. **Kyoto Kirisutokyo Seryo-In.** (Free Dispensary).
  - A) Shinichiro Sodeyama.
  - B) 39 Sekita-Machi, Tanaka, Sakyo-Ku, Kyoto.
13. **Nihon Ikuji-In.** (Orphanage).
  - A) Kiko Igarashi.
  - B) 1 of 794 Kano-Machi, Gifu-Ken.
  - C) May, 1895.
14. **Obihiro-Machi Kyugo-In.**
  - A) Shinsaku Nakamura.
  - B) 1 of 9 Minami Juhachijo, Obihiro-Machi, Hokkaido.
  - C) 1910.
15. **Sapporo Ikuji-In.** (Orphanage).
  - A) Tokiwa Mishima.
  - B) Nishi 13, Minami Jujo, Sapporo.
  - C) August, 1906.
16. **Se'ro Nojo.**
  - A) Genichi Murono.
  - B) Naka Omi-Mura, Shiro, Tano-Gun, Shizuoka-Ken.
- C) September, 1930.
17. **Sendai Muryo Shukuhaku-Jo.**
  - A) Ei Utsumi.
  - B) 44 Kita Hachiban-Cho, Sendai.
  - C) July 21, 1913.
18. **Shikanjima Settlement.**
  - A) Genjiro Yoshida.
  - B) 7 of 3 Shikanjima Odo-ri, Osaka.
  - C) October, 1925.
19. **Shohi Kumiai.** Hamamatsu Doho Sha. Kekkaku Ryo-yo-Jo. Hamamatsu Kangofu Kyodo Kumiai. Rodo Settlement.
  - A) Yoshimi Matsumoto.
  - B) 108 Matsushiro-Cho, Hamamatsu-Shi.
29. **Tanaka Settlement.**
  - A) Shinichiro Kamiyama.
  - B) 282 Nishi Kawara-Cho, Tanaka, Kamikyo-Ku Kyoto.
  - C) December, 1929.
21. **Teikoku Kaigun Gunjin Home.**
  - A) Kiku Totoki.
  - B) Shimo Yamate-Dori, Kure.
  - C) January 11, 1908.
22. **Tokyo Shinrin Kan.**
  - A) Daikichiro Tagawa.
  - B) 2 Tani-Machi, Ichigaya, Ushigome-Ku, Tokyo.
  - C) December 22, 1923.
23. **Tomonoie Takuji-Sho.**
  - A) Kunio Kato.
  - B) 100 of Nishi 5, Azuma-Cho, Mukojima, Tokyo.
  - C) April 1, 1930.

#### PROTESTANT EPISCOPAL CHURCH.

1. **Chiba-Ken. Ikuji-In.** (Orphanage).
  - A) Shikataro Koda.
  - b) 115 Tateyama-Machi, Awa-Gun, Chiba-Ken.
 September, 1908.
2. **Fukkatsu Kenko Sodan Kai.** (Dispensary).
  - A) J. K. Morris.

- B) 73 Goshota-Machi, Mura-  
sakino, Kamikyo-Ku,  
Kyoto.  
C) January 23, 1930.
3. **Garden Home.** (Sanitarium  
for Tubercular Patients).  
A) Matsutaro Itoh.  
B) 1180 3-Chome, Egota,  
Nakano-Ku, Tokyo.  
C) April 11, 1924.
4. **Gifu Kunmo-In.** (School for  
the Blind).  
A) Keiji-ro Kosakai.  
B) 834 Umegae-Cho, Gifu-  
C) March, 1894.
5. **Haku Ai Sha.** (Relief Work  
for Orphans).  
A) Jitsunosuke Kobashi.  
B) Imari, 13 Higashi Yodo-  
gawa Ku, Osaka.  
C) January, 1890.
6. **Kumamoto Kaishun Byoin.**  
(Hospital for Lepers.)  
A) A. H. Wright (Miss)  
B) Shimo Tatsuta.  
C) November, 1895.
7. **Shin Ai Hoikuen.** (Day  
Nursery).  
A) S. H. Nichols, Makiko  
Sonobe (Mrs.).  
B) Nishi Iru Agarui Hi-  
gure, Maruta-Machi,  
Kyoto.  
C) August, 1914.
8. **Rodosha Kyofu Kai.** (En-  
couragement of Spiritual  
Life among Laborers).  
A) Gido Sugiura.  
B) 90 Nichome, Higashi-  
Cho, Honjo-Ku, Tokyo.  
C) April, 1908.
9. **Senju Hoikuen.** (Day  
Nursery).  
A) Shintaro Yamaguchi.  
B) 129 of 5 Minami-Senju,  
Tokyo.  
C) May, 1916.
10. **Shi Ai Yochien.** (Nursery).  
A) Bunzo Goto.  
B) 151 Motokanasugi. Nip-  
pori-Machi, Tokyo.  
C) October, 1907.
11. **St. Barnabas Dispensary for  
Lepers.**  
A) M. A. Cornwall-Leigh.  
B) Kusatsu, Gunma-Ken.  
C) November, 1918.
12. **St. Barnabas Hospital.**  
A) S. H. Nichols, Foun-  
der. R. B. Teusler,  
Director, F. M. Jones,  
Vice Director.  
B) Saikudani-Cho, Tennoji,  
Osaka.  
C) 1873 opened dispensary  
work 1882 hospital,  
present location 1934,  
Jan. 24.
13. **St. Hilda Yoro-In** (Home for  
Old People).  
A) S. Heaslett.  
B) 61 Ryudo-Cho, Azabu,  
Tokyo.  
C) October, 1895.
14. **St. Luke's International Med-  
ical Center.**  
A) R. B. Teusler.  
B) 37 Akashi-Cho, Kyoba-  
shi-Ku, Tokyo. Phone:  
6101-6104, Kyobashi.  
C) February, 1902.
15. **St. Yohane Gaku-En**  
A) Teiji-ro Yanagihara.  
B) 61 Saikudani-Machi,  
Tennoji-Ku, Osaka.  
C) November, 1889.
16. **Takinogawa Gakuen.** (School  
for Weak-Minded).  
A) Ryoichi Ishii.  
B) 126 Sugamo, Toshima-  
Ku, Tokyo.  
C) December, 1891.

## RAILWAY Y.M.C.A.

1. **Headquarters of the Railway  
Y.M.C.A.**  
A) Masasuke Masutomi.  
B) 2 Nishi Kanda 1-Chome,  
Kanda-Ku, Tokyo.  
C) December 6, 1908.
2. **Educational Work.**  
A) Lectures, magazines, re-  
ligious meetings, moving  
pictures, publication of  
books, consultations, pro-  
paganda.



## 3. Social Work.

Providing of industry to the injured, relief work for surviving families, hotels, neighborhood work.

4. Jusanjo. (Help for wounded and ex-service men is given in the following places: Tokyo, Nagoya, Osaka, Gifu, Tosu, Moji, Nagano, Hiroshima, Shimonoseki, Sapporo.)

## 5. Printing Department.

## REFORMED CHURCH IN UNITED STATES.

1. Morioka Zenrinkan.  
A) G. W. Schroer.  
B) 71 Osawa Kawara, Morioka. Phone: 1217.  
C) 1931.

## ROMAN CATHOLIC.

1. Betania no Ie. (Relief Work for T. B. Patients).  
B) 1191 of 3 Egota, Nakano-Ku, Tokyo.  
C) May 28, 1930.
2. Fukusei-In Hospital  
B) Tera-Machi, Hitoyoshi-Machi, Takuma Gun, Kumamoto-Ken.  
C) March, 1906.
3. Hakuai-In Hospital.  
B) 84 Yatsushiro Naga-Machi, Yatsushiro-Gun, Kumamoto-Ken.  
C) May, 1900.
4. Jochi Catholic Settlement.  
A) H. Lassalle.  
B) 2103 Machiya, Arakawa Ku, Tokyo.  
C) October 15, 1931.
5. Koyama Fukusei-In. (Hospital for Lepers).  
A) Soichi Iwashita.  
B) 109 Koyama, Fujioka-Mura, Sunto-Gun, Shizuoka-Ken.
6. Maria Juku.  
B) 19 Sekiguchi Dai-Machi, Koishikawa-Ku, Tokyo.  
C) December, 1887.

## 7. Okuura-Mura Jikei-In.

- B) 1816 Okuura-Go, Minami Matsuura-Gun, Nagasaki-Ken.  
October, 1880.

## 8. Seirei Hospital.

- B) 5 of 5 Naga Machi, Kanazawa, Ishikawa-Ken.  
C) July, 1914.

## 9. Seishin-En.

- B) 10 Shin-Machi, Hodono, Akita Shi.  
C) October, 1925.

## 10. Seishin Aishi Kai Yoro-Bu.

- B) 10 Shin-Machi, Hodono, Akita-Shi.  
C) September, 1920.

## 11. Seishin-In.

- B) 42 Tera-Machi, Akita-Shi.  
C) September, 1920.

## 12. Shimazaki Ikuji-In.

- B) Shimazaki-Maihi, Kumamoto Ken  
C) December, 1898.

## 13. Sumire Jogakuin.

- B) Koenji, Suginami-Machi, Tokyo.  
C) June, 1872.

## 14. Tairo-In. (Hospital for Lepers).

- B) Shimazaki-Machi, Kumamoto-Ken.  
C) October, 1897.

## 15. Tenshi-En.

- B) Minami Shin Tsuboi-Machi, Kumamoto-Ken.  
C) July, 1894.

## 16. Tenshukyo Joshi Kyoiku-In.

- B) 415 Sanjo Agaru, Kawara-Dori, Kyoto.  
C) June, 1886.

## 17. Urugami Yoiku-In.

- B) 358 of 2 Higashi Hara-Machi, Nagasaki-Ken.  
C) August, 1874.

## THE SALVATION ARMY.

1. Danshi Kibo Kan. (Boys Welfare Work).  
A) Gunpei Yamamuro.  
B) 165 1-Chome, Kitazuo-

- Cho, Taisho-Ku, Osaka.  
C) May, 1915.
2. Do Ryoku Kan. (Lodging House with Employment Bureau).  
A) Gunpei Yamamuro.  
B) 2689 1-Chome, Mikawashima, Arakawa-Ku, Tokyo.  
C) September 11, 1906.
3. Headquarters for Japan. (Evangelistic, Social, Rescue, & Educational).  
A) Gunpei Yamamuro.  
B) Hitotsubashi-Dori, Kan-da-Ku, Tokyo.  
C) September, 1895.
4. Hikari no Ie. (For Released Licensed Girls and Geisha).  
A) Gunpei Yamamuro.  
B) Not published.  
C) March, 1927.
5. Ji Jo Kan. (Lodging House with Employment Bureau).  
A) Gunpei Yamamuro.  
B) 3-Chome, Higashi Nakadori, Tsukishima, Tokyo.  
C) December, 1906.
6. Joshi Kibo Kan. (Girls Welfare Work).  
A) Gunpei Yamamuro.  
B) 2 Noda-Machi, Kita-Ku, Osaka.  
C) November, 1919.
7. Kyu Sei Gun Byain. (Hospital and Dispensary).  
A) Gunpei Yamamuro.  
B) 3-Chome, Kitamisuji-Machi, Asakusa-Ku, Tokyo.  
C) June, 1912.
8. Kyu Sei Gun Kosei Kan. (Free Shelter and Industrial Home).  
A) Gunpei Yamamuro.  
B) 66 4-Chome, Urafune-Cho, Naka-Ku, Yokohama.  
C) December, 1924.
9. Kyu. Sei Gun Minshu Kan. (Lodging House with Employment Bureau).  
A) Gunpei Yamamuro.
- B) 66 4-Chome, Urafune-Cho, Naka-Ku, Yokohama.  
C) December, 1924.
10. Kyu Sei Gun Murai Shogaku Ryo. (Students' Hotel).  
A) Gunpei Yamamuro.  
B) 13 Honmura-Cho, Ichigaya, Ushigome-Ku, Tokyo.  
C) February 2, 1929.
11. Kyu Sei Gun Ryoyojo (Tuberculosis Sanatorium).  
A) Gunpei Yamamuro.  
B) 975 Wada-Honmachi, Suginami-Ku, Tokyo.  
C) November, 1916.
12. Kyu Sei Gun Shakai Shokumin Kan. (Social Settlement & Kindergarten).  
A) Gunpei Yamamuro.  
B) 4 of 1 4-Chome, Taihei-Cho, Honjo-Ku, Tokyo.  
C) November, 1919.
13. Rosaku Kan. (Ex-Prisoners' Welfare Work).  
A) Gunpei Yamamuro.  
B) 87 Akagishita-Machi, Ushigome-Ku, Tokyo.  
C) October, 1896.
14. Tokyo Fujin Home. (Women's Home).  
A) Gunpei Yamamuro.  
B) 35 Hiroo-Cho, Azabu-Ku, Tokyo.  
C) August, 1900.
- SAN IKU KAI. (Opening date: March 16, 1918. Representative: Itsuo Fujita.)
1. San Iku Kai Byoin.  
B) 19 of 3-Chome, Taihei-Cho, Honjo-Ku, Tokyo.  
C) March, 1919.
2. San Iku Kai Kinshi Byoin.  
B) 1 of 5, 2-Chome, Koto-bashi, Honjo-Ku, Tokyo.  
C) May, 1927.
3. San Iku Kai Oi Byoin.  
B) 5565 Meriman-Cho, Oi, Shinagawa Ku, Tokyo.  
C) May, 1927.
4. San Iku Kai Nyuji-In.

- B) 13 of 3-Chome. Taihei-Cho, Honjo-Ku, Tokyo.  
C) Oct. 1921.
5. San Ikui Kai Sanba Gakko.  
B) 13 of 3-Chome. Taihei-Cho, Honjo-Ku, Tokyo.  
C) June, 1924.
6. San Iku Kai Suna-Machi Takuji-Sho.  
B) 309 of 9-Chome. Kita Suna-Machi, Joto Ku, Tokyo.  
C) December, 1926.

## SEVENTH-DAY ADVENTISTS.

1. Tokyo Sanitarium-Hospital.  
A) H. J. Perkins, Manager & Treasurer.  
B) 171 Amanuma 1-Chome. Suginami-ku, Tokyo.  
C) May 1, 1929.  
D) Telephone: Ogiukbo 2051.  
E) Furikae: Tokyo 22103
2. Kobe S. D. A, Treatment Rooms.  
A) Georg Dietrich, Manager.  
B) 15/2 Nunobiki Dori 2-Chome. Kobe.  
C) September 1, 1932.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

1. Kobe Kaiin Home.  
A) F. Kettlewell.  
B) 385 Minamitoyama-Cho, Minato-Ku, Kobe.  
C) 1910.
2. St. Hilda Yoko Home. (Girls' Home with Senior & Junior Divisions).  
A) The Sister Superior, C.E.  
B) 538, Sanko-Cho, Shirokane, Shiba Ku, Tokyo.  
C) December, 1891.

## UNITED BRETHREN CHURCH.

1. Awazu Day Nursery.  
A) Kiyoshi Yabe.  
B) Zensho-Machi, Shiga-Ken.  
C) May 3, 1933.
2. Baba Dobo Kan.  
A) Teiichi Tamura,

- B) Baba, Otsu, Shiga-Ken.  
C) 1921.

## 3. Hirao Seiko Takuji-Sho. (Busy Season Day Nursery.)

- A) Kiyoshi Yabe.  
B)  
C) June 4, 1931.

## 4. Konan Bunka Gakko.

- A) Kiyoshi Yabe.  
B) Otsu, Shiga-Ken.  
C) April, 1922.

## 5. Kurinami Day Nursery.

- A) Gonichi Sakai.  
B)  
C) July, 1932.

## 6. Kurinami Takuji-Sho. (Busy Season Day Nursery).

- A) Genichi Sakai.  
B)  
C) November, 1931.

## 7. Shoko Seinen Kai. (Work for laborers, workmen, apprentices and clerks, including a library).

- A) Yoshitaka Okazaki.  
B) 6 of 5-Banchi, 2-Chome, Midori-Cho, Honjo-Ku, Tokyo.  
C) July, 1916.

## UNITED CHRISTIAN MISSIONARY SOCIETY

1. Asakusa Kaikan. (East Tokyo Institute).  
A) Shoichi Suzuka.  
B) 87 Tanaka-Machi, Asakusa-Ku, Tokyo.  
C) 1920.

## UNITED LUTHERAN CHURCH.

1. Bethany Home. (Home for Widows with Children, Nursery School).  
A) Annie Powlas.  
B) 36 of 3 Yanagihara-Machi, Honjo, Tokyo.  
C) January, 1924.
2. Home for Aged Poor.  
A) A. J. Stirewalt.  
B) 303 3-Chome, Koenji, Suginami-Ku, Tokyo.  
C) December, 1923.



3. **Ji Ai En.** (Old Folks Home, Rescue Home, Nursery School, Orphanage).
  - A) Maude Powlas.
  - B) Kengun Mura, Hotaku-Gun, Kumamoto.
  - C) April, 1923.

#### THE UNIVERSALIST GENERAL CONVENTION.

1. **Dojin House.** (Social Service Center).
  - A) Ruth G. Downing.
  - B) 50 Takata, Oimatsu Cho, Koishikawa-Ku, Tokyo.
  - C) April, 1924.
2. **Blackmer Home.** (Dormitory for the Education and Protection of Underprivileged Young Women).
  - A) Georgene Bowen.
  - B) 50 Takata, Oimatsu-Cho, Koishikawa-Ku, Tokyo.
  - C) March 13, 1896.
3. **Christian Hospice and Tea Room for the Poor.**
  - A) Naoichiro Nagano.
  - B) 7 Nichome, Minamikaji-Machi, Naka Ku, Nagoya.
  - C) 1907.

#### WOMAN'S CHRISIAN TEMPERANCE UNION.

1. **Ji Ai Kan.** (Tokyo Woman's Home with Rescue Work & Employment Office).
  - A) Ochimi Kubushiro.
  - B) 360 Hyakunin-Cho, San-chome, Yodobashi-Ku, Tokyo. Phone: Yotsuya 253.
  - C) 1890.
2. **Kobo Kan.** (Settlement).
  - A) Shizue Yoshimi.
  - B) 30 4-Chome, Terajima-Cho, Mukojima Ku, Tokyo. Phone: Sumida 3883.
  - C) May, 1919.
3. **Kochi Young Students' Home.**
  - A) Fujie Shimamura.
  - B) 704 Kitamonsuji, Kochi.
  - C) April, 1921.
4. **Osaka Woman's Home.**
  - A) Utako Hayashi.
  - B) 6 of 6 Nakanoshima, Kita-Ku, Osaka. Phone: Tosabori 990.

C) May, 1907.

5. **Tokushima Woman's Home.** (Employment Office and Home).
  - A) Masue Nakajima
  - B) 29 Dekishima, Hon-Machi, Tokushima.
  - C) August, 1930.
6. **W.C.T.U. Kochi Shibu Dispensary.**
  - A) Rikiko Sunagawa.
  - B) 704 Kitamonsuji, Kochi.
  - C) October, 1921.
7. **Yokohama Woman's Home & Employment Intelligence Office.**
  - A) Tazuko Tokita.
  - B) 5 of 1 Horai-Cho, Yokohama.
  - C) March 7, 1925.

#### WHITE CROSS SOCIETY.

##### Headquarters with Departments:

(Christmas seal, the magazine "Hakujuji," clinic work entrusted to 51 doctors, excrete examination, health examination, lecture and publications, X-Ray.)

- A) Noboru Watanabe, President.
- Chuichi Ariyoshi, Director.
- B) 1 of 2 Ogawa-Cho, Kanda-Ku, Tokyo. Phone: Kanda (23) 1003.
- C) February 11, 1910.

##### Hakujuji Kai Shinryo-Jo, (Dispensary.)

- A) Hideta Nagai, Superintendent.
- B) 1 of 2 Ogawa-Machi, Kanda-Ku, Tokyo. Phone: Kanda (23) 1003.
- C) October 7, 1910.
- A) Kokichi Konno.
- B) 72 Sendagaya-Cho, Komagome, Hongo-Ku, Tokyo.
- A) Mamoru Nishi.
- B) 17 Naka Sarugaku-Cho, Kanda-Ku, Tokyo. Phone: Kudan (33) 1560.
- A) Toshio Kanno.
- B) 127 Goten-Machi, Haku-san, Koishikawa-Ku,

Tokyo. Phone: Koishi-  
kawa (85) 1070.

### Year-Round Open Air School.

- A) Todomu Hayashi.
- B) Kowada Kaihin, Chiga-  
saki-Machi, Kanagawa-  
Ken. Phone: Tsujido  
0044.

C) February 11, 1917.

### YOUNG MEN'S CHRISTIAN ASSOCIATION.

#### 1. Dormitory for Men.

- A) Shoji Murakami.
- B) Tokiwa-Cho, 1-Chome,  
Naka-Ku, Yokohama.
- C) September 26, 1924.

#### 2. Osaka Y.M.C.A. Employment Bureau.

- A) T. Miura.
- B) Y.M.C.A., Nishi-Ku, Osa-  
ka.
- C) April, 1910.

#### 3. Tokyo Imperial University Y.M.C.A. Social Settlement.

- A) Isutaro Suehiro.
- B) Teidai Settlement, 44  
Yanagishima, Honjo, To-  
kyo.
- C) June, 1924.

#### 4. Tokyo Y.M.C.A. Employment Bureau.

- A) K. Matsui.
- B) Y.M.C.A., 3-Chome, Mito-  
shiro-Cho, Kanda-Ku, To-  
kyo.
- C) May, 1894.

#### 5. Tokyo Y.M.C.A. Legal Advice Bureau.

- A) Y. Fukuda.
- B) Y.M.C.A., 3-Chome, Mi-  
toshiro-Cho, Kanda-Ku,  
Tokyo.

### YOUNG WOMAN'S CHRISTIAN ASSOCIATION.

#### TOKYO

#### 1. Employment Bureau.

- A) Y.W.C.A.
- B) 11 of 8, 1-Chome, Suru-  
gadai, Kanda-Ku, Tokyo.

#### 2. Dormitories.

- A) Tsune Kadotsu. (For

business girls).

- B) 195 Sekiguchi-Cho, Ko-  
ishikawa-Ku, Tokyo.

- A) Kaneco Okabayashi. (For  
students).

- B) 45 Nando-Cho, Ushigome-  
Ku, Tokyo.

- A) Sadayo Yokoi. (For  
students).

- B) 28 Suido-Cho, Koishikawa-  
Ku, Tokyo.

#### 3. Club Work Branch.

- B) Hakusan Goten-Machi,  
Koishikawa-Ku, Tokyo.

#### 4. Ikoino Ie. (Recreation House).

- B) Kokuryo, Choshi-Mura,  
Kita-Tama-Gun, Tokyo.

#### 5. CAMPS.

- B) Hota, Awa-Gun, Chiba-  
Ken. (For business  
girls).

Lake Nojiri, Nagano-  
Ken. (For students.)

#### YOKOHAMA.

#### 1. Y.W.C.A.

- A) Aya Kunii.
- B) 72 Ota-Machi Rokucho-  
me, Naka-Ku.
- C) September 1, 1916.

#### 2. Dormitory.

- A) Ryu Watanabe.
- B) 656 Sannoyama, Nishi-  
tobe.
- C) April 18, 1925.

#### 3. Edith Lacey Memorial Camp and Rest House.

- B) 4245 Aza Ebata, Matsu-  
ya, Nishi Uramura,  
Miura-Gun, Kanagawa-  
Ken.  
March, 1934.

#### NAGOYA.

#### 1. Y.W.C.A.

- A) Yuki Kimura.
- B) 8 Chikara-Machi in Ni-  
chome, Higashi.
- C) February 14, 1933.

#### 2. Dormitory.

- A) Yuki Kimura.
- B) 8 Chikara-Machi Ni-  
chome, Higashi.

C) April 1, 1931.

### KYOTO.

#### 1. Y.W.C.A.

- A) Fumi Harada.
- B) Demizu Agaru, Muro-machi-Dori.
- C) September 6, 1920.

#### 2. Dormitory.

- A) Yuki Naito.
- B) Nihonmatsu, Yoshida.
- C) September, 1927.

#### 3. Rest House.

- A) Kiku Miyahara.
- B) Hieizan.
- C) December, 1929.

### KOBE.

#### 1. Y.W.C.A.

- A) Kuniye Kawamoto.
- B) 116 of 3-Chome, Yamamoto-Dori.
- C) March 21, 1920.

### OSAKA.

#### 1. Y.W.C.A.

- A) Haru Asai.
- B) 13 Nishiogi-Machi, Kita-Ku.
- C) October 21, 1918.

#### 2. Dormitory.

- A) Take Shirai.
- B) 13 Nishiogi Machi, Kita-Ku.
- C) November 24, 1923.

#### 3. Rest House.

- A) Haru Asai.
- B) Midorigaoka, Kawabe-Gun, Hyogo-Ken
- C) July, 1933.

### SOCIAL STUDY GROUPS.

(A. is for the address, B. is for the secretary, C. is for the objective, D. is for the date of opening).

#### 1. Aoki Kyosai.

- A) 777 Shinden, Sugamo-Machi, Toshima-Ku, Tokyo.
- B) Shozo Aoki.
- C) To study problems due to alcohol.
- D) February, 1922.

#### 2. Baptist Church Social Department.

- A) Misaki Kaikan, 12 Misaki-Cho, Kanda-Ku, Tokyo.
- B) Tota Fujii.
- D) March 5, 1928.

#### 3. Central Association for the Welfare of the Blind.

- A) General Federation of Social Work, Bureau of Social Affairs Building, Otemachi, Tokyo.
- B) Takeo Iwahashi, Genevieve Caulfield.
- C) To promote welfare of the blind, to prevent blindness.

#### 4. Society for the Cure of the Opium Habit and the Prevention of Opium Traffic.

- A) 78 Umeda-Machi, Honda, Katsushika-Ku, Tokyo.
- B) Hampel Nagawo.
- C) To study the situation of the opium traffic, to disseminate information.
- D) 1928.

#### 5. Kagawa Fellowship in Japan.

- A)
- B) P. K. Price, Chairman, C. P. Garman, Secretary.
- C) To share with Toyohiko Kagawa the rich experiences God has given him; to study with sympathetic approach Dr. Kagawa's program for the Kingdom of God and as far as possible to cooperate with him in achieving this program.
- D) 1927 and reorganized February 23, 1933.

#### 6. Kyofu Kai. (W.C.T.U.)

- A) 360 Okubo, Hyakunin-Cho, Tokyo.
- B) Chiyoko Kozaki.
- C) To establish temperance, purity, world peace, and woman's suffrage in Japan.

#### 7. National Committee of the Y.M.C.A.

- 10. 10 Omote Sarugaku-Cho, Kanda, Tokyo.



- B) Soichi Saito.  
 C) To express a social service program through employment bureau, legal advice, boys' clubs, work for underprivileged boys, dispensaries, hostels, Sunday Schools, and service schools for emigrants.  
 D) 1903.
8. National Y.W.C.A.  
 A) 13 of 1 Nishiki-Cho, Kanda-Ku, Tokyo.  
 B) Kotoko Yamamoto.  
 C) To promote and establish social work.  
 D) 1903.
9. Nihon Kokumin Kinshu Domei. (National Temperance League).  
 A) 10 Omote Sarugaku-Cho, Kanda-Ku, Tokyo. Phone: Kanda 3358.  
 B) Hampei Nagao.  
 C) To establish temperance.  
 D) March 25, 1890.
10. Ohara Shakai Mondai Kenkyu Kai. (Ohara Research Bureau).  
 A) Reijin-Machi, Tennoji-Ku, Osaka.  
 B) Iwasaburo Takano.  
 C) To study all social problems, to collect information and report through quarterly pamphlets.  
 D) February 9, 1919.
11. Organization for the Oral Education of the Deaf.  
 A) Care of Y. Nishikawa, Tokyo Shoshi Kaikan, Jingu Omote Sando, Tokyo.  
 B) Marquis Tokugawa.  
 C) To establish best methods of educating the deaf to become useful citizens, to find suitable employment for those who have finished their school course.  
 D) 1903.
12. Osaka Christian Workers' Association.  
 A) Y.M.C.A. Tosabori, Nishiku, Osaka.  
 B) Shoichi Tomita, T. Yatsuhama.  
 C) To encourage faith and deepen the spirit of brotherhood.  
 D) April, 1923.
13. Social Department of the Nihon Kirisuto Kyokai. (Presbyterian Church).  
 A) 685 of 3 Amanuma, Suginami-Ku, Tokyo.  
 B) Shiro Murata.
14. Social Department of the Nihon Kumiai Kyokai. (Congregational Church).  
 A) 1 of 1 Tosabori, Nishiku, Osaka. Phone: Tosabori 3585.  
 B) Ryuzo Okumura.  
 C) To study and survey social problems, to educate members in social welfare.  
 D) October, 1919.
15. Social Department of the Nihon Mesojisto Kyokai. (Methodist Church).  
 A) 23 Midorigaoka Machi, Shibuya-Ku, Tokyo.  
 B) R. Manabe.  
 C) To study and promote social movements.  
 D) October, 1927.
16. Social Section of the Salvation Army.  
 A) 5 Hitotsubashi-Dori, Kanda-Ku, Tokyo.  
 B) Masuzo Uemura.  
 C) To study, survey, give relief, and educate.  
 D. September, 1895.
17. Social Welfare Commission of the National Christian Council.  
 A) 13 of 1 Nishiki-Cho, Kanda-Ku, Tokyo.  
 B) Kunio Kodaira.  
 C) To promote and survey social work.  
 D) 1923.
18. Tokyo Christian Social Workers' Association.  
 A) 3 of 3 Mitoshiro-Cho, Kanda-Ku, Tokyo.  
 C) To study and survey social problems and social

movements.

D) October 1, 1922.

19. Tokyo Y.M.C.A.

- A) 3 Sanhome, Mitoshiro-Cho, Kanda-Ku, Tokyo.
- B) Hampel Nagao.
- C) To study and share information with all social workers, whether they be in Christian bodies or not.

20. Tokyo Y.W.C.A.

- A) 11 8-Banchi, 1-Chome, Surugadai, Kanda-Ku, Tokyo.
- B) Taka Kato.
- C) To promote social movements by creating public

opinion.

D) November, 1905

21. World Alliance for International Friendship Through the Churches.

- A) 13 Nishiki-Cho, 1-Chome, Kanda-Ku, Tokyo. Care of N.C.C.
- B) K. Kodaira.
- C) To send delegates abroad, to welcome foreign guests, to publish pamphlets, to secure speakers for churches and schools for the cause of international peace.
- D) August 2, 1914, at Constance.  
June 21, 1920, in Tokyo.

# HEADQUARTERS OF RELIGIOUS AND SOCIAL ORGANIZATIONS

*Howard D. Hannaford*

## 1. Denominational Headquarters of Japanese Churches.

- (1) Finrando Ha Fukuin Ruteru Kyokai (Finland Lutheran Church).  
Rev. T. Minkkinen, Iida, Nagano Ken.
- (2) Fukyu Fukuin Kyokai.  
Rev. K. Weidinger, D.D., 39 Kami Tomizaka Cho, Koishikawa Ku, Tokyo.
- (3) Horinesu Kyokai (Holiness Church).  
391 3-Chome, Kashiwagi, Yodobashi Ku, Tokyo.
- (4) Kami No Kyokai (Church of God).  
Mr. Nagamitsu Shimizu, 7 3-Chome, Surugadai, Kanda Ku, Tokyo.
- (5) Kirisuto Doshinkai.  
24 3-Chome, Nishiki Cho, Kanda Ku, Tokyo.
- (6) Kirisuto Kyokai.  
Sei Gakuin, Nakazato Machi, Takinogawa Ku, Tokyo.
- (7) Kyuseigun Nihon Hon-ei (Salvation Army).  
5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- (8) Nihon Baputesuto Kyokai (Baptist Church).  
Hon Bu.  
4 1-Chome, Misaki Cho, Kanda Ku, Tokyo.  
Sei Bu Kumiai.  
Mr. Masajiro Kuroda, 4-Chome, Ariake Cho, Yawata.  
To Bu Kumiai.  
4 1-Chome, Misaki Cho, Kanda Ku, Tokyo.
- (9) Nihon Dendo Tai.  
Kirisuto Dendo Kan, Shinkaichi, Minatogawa, Kobe.
- (10) Nihon Dojin Kirisuto Kyokai.  
Mr. Aishi Terazawa, 67 3-Chome, Ando, Shizuoka.
- (11) Nihon Domei Kirisuto Kyokai.  
Mr. Kohei Sugimoto, 1272 Tori Machi, Chiba.
- (12) Nihon Fukuin Kyokai (Evangelical Church).  
Mr. Kinzo Shinohara, 500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
- (13) Nihon Fukuin Ruteru Kyokai (Lutheran Church).  
Mr. Inoko Miura, 921 2-Chome, Saginomiya Machi, Nakano Ku, Tokyo.
- (14) Nihon Jiyu Mesojisuto Kyokai (Fre Methodist Church).  
Mr. Saichi Oya, 48 1-Chome, Maruyama Dori, Osaka.
- (15) Nihon Kirisuto Dobo Kyokai (United Brethren Church).  
Mr. Chukichi Yasuda, 14 Minamita Machi, Jodoji, Sakyo Ku, Kyoto.
- (16) Nihon Kirisuto Kyokai (Presbyterian-Reformed Church).  
3 4-Chome, Shin Machi, Akasaka Ku, Tokyo.
- (17) Nihon Kirisuto Yukai (Society of Friends).  
Mr. Seiji Hirakawa, 12 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo.



- (18) Nihon Kumiai Kirisuto Kyokai (Congregational Church).  
817 Daido Building, 1-Chome, Tosabori Dori, Nishi Ku, Osaka.
  - (19) Nihon Kyodo Kirisuto Kyokai.  
534 1-Chome, Senda Machi, Hiroshima.
  - (20) Nihon Mesojisuto Kyokai (Methodist Church).  
23 Midorigaoka Machi, Shibuya Ku, Tokyo.
  - (21) Nihon Mifu Kyokai (Methodist Protestant Church).  
Mr. Yotaro Koizumi 133 2-Chome, Hinode Machi, Naka Ku, Yokohama.
  - (22) Nihon Nazaren Kyokai (Church of the Nazarene).  
Mr. Hiroshi Kitagawa, 7-Chome, Hon Machi, Higashi Yama Ku, Kyoto.
  - (23) Nihon Seikokai (Episcopal Church).  
Nihon Seikokai Kyomu Iin, 10 Sakae Cho, Shiba Ku, Tokyo.
  - (24) Sebunsu De Adobenchisuto Kyokai (Seventh Day Adventist Church).  
171 1-Chome, Amanuma, Suginami Ku, Tokyo.
  - (25) Seisho Shinrikan.  
Mr. Kotaro Tsukiyama, 3 Rosoku Machi, Kanda Ku, Tokyo.
  - (26) Sekai Sekoydan.  
Mr. Eikichi Tsuchikawa, 1031 5-Chome, Itabashi Machi, Itabashi Ku, Tokyo.
  - (27) Wesurean Mesojisuto Kyokai (Wesleyan Methodist Church).  
Rev. Maurice A. Gibbs, 3622 2-Chome, Nagasaki Naka Cho, Toshima Ku, Tokyo.
2. **American Mission to Lepers.**  
Rev. Albert Oltmans, D.D., 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
  3. **Christian Endeavor Union (Nihon Rengo Kirisuto Kyorei Kai).**  
Mr. Kojiro Hata, 580 Rokkaku Bashi Machi, Kanagawa Ku, Yokohama.  
Mr. Royal Haigh Fisher, Associate Treasurer, 1327 Minami Ota Machi, Naka Ku, Yokohama
  4. **Federation of Christian Missions.**  
Rev. T. T. Brumbaugh, Secretary, 65 Miyashita Cho, Koishikawa Ku, Tokyo.
  5. **Fellowship of Reconciliation (Yuwa Kai).**  
Mr. Seiji Hirakawa, Secretary, 12 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo.  
Rev. Theodore D. Walser, Associate Secretary, No. 19 of 9 Tsuna Machi, Mita, Shiba Ku, Tokyo.
  6. **Haisho Undo Renmei (Movement for Abolition of Licensed Prostitute Quarters).**  
Mr. Yahei Matsumiya, 500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
  7. **Japan Christian Education Association (Nihon Kirisutokyo Kyoiku Domei Kai).**  
Mr. Shunsaku Morita, Secretary, 132 Takenomaru, Naka Ku, Yokohama.
  8. **Japan Christian News Agency (Kirisutokyo Tsushin Kyokai).**  
Rev. Shoichi Murao, Secretary, Shinsei Kan, 7-Chome, Ginza, Kyobashi Ku, Tokyo.
  9. **Japan Humane Society (Nihon Jindo Kai).**

Mrs. Inazo Nitobe, 75 1-Chome, Kobinata Dai Machi, Koishikawa Ku, Tokyo.

**10. Japan Kindergarten Union.**

Miss Elizabeth F. Upton, Corresponding Secretary 934, Sakuragi Cho, Omiya, Saitama Ken.

**11. Kakusei Kai.**

Mr. Hidekichi Ito, 41 Otsuka Naka Machi, Koishikawa Ku, Tokyo.

**12. National Christian Council (Nihon Kirisutokyo Renmei).**

Rev. Akira Ebizawa, Secretary, Kirisutokyo Kaikan, 13 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.

**13. National Sunday School Association (Nihon Nichiyō Gakko Kyokai).**

Kirisutokyo Kaikan, 13 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.

**14. National Temperance League (Nihon Kokumin Kinshu Domei).**

Mr. Hanpei Nagao, President, Kyo Bun Kan Building, 2 4-Chome, Ginza, Kyobashi Ku, Tokyo.

Rev. E. C. Hennigar, D.D., Secretary Foreign Auxiliary, 23 Kamitomizaka Cho, Koishikawa Ku, Tokyo.

**15. National W. C. T. U. (Kirisutokyo Fujin Kyofu Kai).**

Mrs. Chiyoko Kozaki, President, 360 3-Chome, Hyakunin Machi, Yodobashi Ku, Tokyo.

**16. National Y. M. C. A. (Nihon Kirisuto Seinen Kai Domei).**

Mr. Soichi Saito, General Secretary, 10 Omote Sarugaku Cho, Kanda Ku, Tokyo.

**17. National Y. W. C. A. (Kirisutokyo Joshi Seinen Kai Nihon Domei).**

Miss Kotoko Yamamoto, General Secretary, Kirisutokyo Kaikan, 13 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.

**18. Nihon Kirisutokyo Rengo Fujin Kai (National Union Christian Woman's Society).**

Miss Tomiko Furuta, President, 23 4-Chome, Aoyama Minami Cho, Akasaka Ku, Tokyo.

**19. School of Japanese Language and Culture (Nichi Go Bunka Gakko).**

Dr. Gilbert Bowles Director, Tokyo Y. M. C. A. Building, Mitoshiro Cho, Kanda Ku, Tokyo.

**20. Union Hymnal Committee (Sanbika Iin).**

Rev. Shoichi Imamura, Secretary, 375 Mure, Mitaka Mura, Tokyo Shigai.

Rev. Yoshimichi Hirata, Director of Publication, Harris Kan, Aoyama Gakuin, Midorigaoka Machi, Shibuya Ku, Tokyo.

**21. White Cross Society (Hakujūji Kai).**

Mr. Chuichi Ariyoshi, Director, 1 2-Chome, Ogawa Machi, Kanda Ku, Tokyo.

**22. Women's Peace Association in Japan (Fujin Heiwa Kyokai) (Japanese Section of the Women's International League for Peace and Freedom).**

Mrs. Ryuko Oyaizu, Secretary, 52 Shinsaka Machi, Aka-  
saka Ku, Tokyo.

**23. World A'lance for International Friendship through the Churches,  
Japan Executive Committee (Nihon Kokusai Shinzen Kirisutokyo  
Sekai Renmei).**

Rev. Kikutaro Matsuno, Secretary, 26 Kasumi Cho, Azabu  
Ku, Tokyo.



REPORT OF THE COMMISSIONER OF THE GENERAL LAND OFFICE

# STATISTICS FOR 1933

PREPARED BY

GEO. BURNHAM BRAITHWAITE

STATISTICS FOR 1933

REVISED BY

GEO. BURHAM BRATTLE

## LIST OF MISSION BOARDS AND CHURCHES

The initials used are the standard forms for America, India, China and Japan.

- 1.—ABCFM. American Board of Commissioners for Foreign Missions.
- 2.—ABF. American Baptist Foreign Missionary Society.
- 3.—AFP. Foreign Mission Board of Friends of Philadelphia.
- 4.—AUBM. Australian Board of Missions. (Anglican).
- 5.—AG. The Assembly of God.
- 6.—BS. Bible Societies:
 

American Bible Society. ....  
 The British & Foreign Bible Society and National Bible Society of Scotland.  
 Community of the Epiphany.
- 7.—CE. The Central Japan Pioneer Mission.
- 8.—CJPM. Christian Literature Society.
- 9.—CLS. Christian and Missionary Alliance.
- 10.—CMA. Church Missionary Society.
- 11.—CMS. Church of the Nazarene.
- 12.—CN. Evangelical Church of North America.
- 13.—EC. General Mission Board of the Free Methodist Church of North America.
- 14.—FMA. Independent of any Society.
- 15.—IND. Japan Apostolic Mission.
- 16.—JAM. Japan Book and Tract Society.
- 17.—JBTS. Japan Evangelistic Band.
- 18.—JEB. Japan Rescue Mission.
- 19.—JRM. Kagawa Fellowship in Japan.
- 20.—KFJ. Kumiai Kyokwai (Congregational).
- 21.—KK. Board of Foreign Missions of the United Lutheran Church in America.
- 22.—LCA. The Lutheran Gospel Association of Finland.
- 23.—LGAF. Liebenzeller Mission.
- 24.—LM. The Missionary Bands of the World.
- 25.—MBW. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church.
- 26.—MEC. Board of Missions of the Methodist Episcopal Church, South.
- 27.—MES. Mino Mission.
- 28.—MM. Board of Missions of the Methodist Protestant Church.
- 29.—MP.



- 30.—MSCC.      Missionary Society of the Church of England in Canada.
- 31.—NKK.      Nihon Kirisuto Kyokwai. (Presbyterian and Reformed).
- 32.—NMK.      Nihon Methodist Kyokwai. (UCC, MEC, MES).
- 33.—NSK.      Nippon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM, PE, CE).
- 34.—OAM.      Ostasien Mission. (The East Asia Mission).
- 35.—OM.      Osaka Mission.
- 36.—OMJ.      Omi Misson.
- 37.—OMS.      Oriental Missionary Society. (Holiness Church).
- 38.—PCC.      Board of Foreign Missions, Presbyterian Church in Canada.
- 39.—PE.      Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
- 40.—PN.      Board of Foreign Missions of the Presbyterian Church of the United States of America.
- 41.—PS.      Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
- 42.—RCA.      Reformed Church in America.
- 43.—RCUS.      Reformed Church in the United States.
- 44.—SA.      Salvation Army.
- 45.—SAM.      Scandinavian Japan Alliance Mission.
- 46.—SBC.      Southern Baptist Convention.
- 47.—SDA.      Seventh-Day Adventists.
- 48.—SPG.      Society for the Propagation of the Gospel in Foreign Parts.
- 49.—UB.      Foreign Missionary Society of the Church of the United Brethren in Christ.
- 50.—UCC.      United Church of Canada and Woman's Missionary Society of the United Church of Canada.
- 51.—UCMS.      United Christian Missionary Society.
- 52.—UGC.      Japan Mission of the Universalist General Convention.
- 53.—WM.      Wesleyan Methodist Connection of America.
- 54.—WSSA.      National Sunday School Association.
- 55.—WU.      Woman's Union Missionary Society.
- 56.—YMCA.      International Committee of Young Men's Christian Associations of U.S.A. and Canada.
- 57.—YMJ.      Yotsuya Mission.
- 58.—YWCA.      Young Women's Christian Association of the United States of America.

## FORMOSA

- 59.—EPM.      English Presbyterian Mission.
- 60.—PCC.      Presbyterian Church in Canada.

## 1. PERSONNEL

- |  |   |
|--|---|
| 1. Total Foreign Staff.                | 8. Nurses.                              |
| 2. Ordained Men.                       | 9. Short Term Workers (Medical).        |
| 3. Unordained Men.                     | 10. Total Native Staff.                 |
| 4. Wives.                              | 11. Ordained Men.                       |
| 5. Foreign Unmarried Women and Widows. | 12. Unordained Men.                     |
| 6. Physicians, Men.                    | 13. Women Workers.                      |
| 7. Physicians, Women.                  | 14. Professing Christians in 12 and 13. |

## A. FOREIGN

## B. NATIVE STAFF.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. ABCFM. ....1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2. ABF. ....1872	47	11	4	14	18	0	0	0	0	310	31	134	142	243
3. AFP. ....1885	11	0	4	4	3	0	0	0	0	14	6	4	4	8
4. AUBM. ....1914	WORK							DISCONTINUED						
5. AG. ....1914	13	4	0	4	5	0	0	0	0	20	5	7	8	—
6. BS. ....1875	4	1	1	2	0	0	0	0	0	54	0	51	3	—
7. CE. ....1919	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8. CJPM. ....1925	3	0	0	0	3	0	0	0	0	21	5	6	10	—
9. CLS. ....1912	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10. CMA. ....1895	7	3	0	2	2	0	0	0	0	21	6	11	4	—
11. CMS. ....1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12. CN. ....	—	—	—	—	—	—	—	—	—	—	—	—	—	—
13. EC. ....1876	11	2	0	2	7	0	0	0	0	119	31	15	73	—
14. FMA. ....1903	6	2	0	2	2	0	0	1	0	52	17	10	25	35
15. IND. ....	3	9	13	22	29	0	0	1	0	—	—	—	—	—
16. JAM. ....1923	9	4	0	4	1	0	0	0	0	10	0	8	2	—
17. JBTS. ....1898	1	0	1	0	0	0	0	0	0	6	0	6	0	4
18. JEB. ....1903	26	0	9	5	12	0	0	0	0	50	7	34	9	—
19. JRM. ....1920	23	1	0	1	21	0	0	7	0	24	0	3	21	24
20. KFJ. ....	—	—	—	—	—	—	—	—	—	—	—	—	—	—
21. KK. ....1869	58	14	6	16	22	0	0	0	0	190	118	54	18	72
22. LCA. ....1892	33	12	0	11	10	0	0	0	0	133	27	52	54	92
23. LGAF. ....1900	10	4	0	4	2	0	0	0	0	12	7	1	4	—
24. LM. ....1927	8	4	0	4	0	0	0	0	0	9	0	5	4	9
25. MBW. ....1913	3	1	0	1	1	0	0	0	0	8	3	1	4	5
26. MEC. ....1873	55	10	0	9	36	0	0	0	0	—	—	—	—	—
27. MES. ....1886	59	18	3	20	18	0	0	0	0	—	—	—	—	—
28. MM. ....1918	4	0	0	0	4	0	0	0	0	17	4	7	6	13
29. MP. ....1880	8	2	0	1	5	0	0	0	0	102	20	42	40	—
30. MSCC. ....1888	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31. NKK. ....1859	—	—	—	—	—	—	—	—	—	515	256	233	26	—
32. NMK. ....1873	—	—	—	—	—	—	—	—	—	591	194	289	108	—
33. NSK. ....1859	219	48	15	48	108	—	—	—	—	372	231	57	84	—
34. OAM. ....1886	4	2	0	2	0	0	0	0	0	20	6	3	11	14

## LIST OF MISSION BOARDS AND CHURCHES

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
35. OM.....	1	0	0	0	1	0	0	0	0					
36. OMJ. ....1905	3	0	2	0	1	0	0	0	0	4	4	0	0	4
37. OMS. ....1901	0	0	0	0	0	0	0	0	0	425	72	209	144	—
38. PCC. ....1927	7	2	0	1	4	0	0	0	0	48	10	11	27	38
39. PE. ....1859	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. PN. ....1869	71	21	2	20	28	0	0	0	0	121	4	31	86	—
41. PS. ....1885	46	17	0	16	13	0	0	0	0	135	13	74	48	104
42. RCA. ....1859	31	11	1	10	9	0	0	0	0	20	20	0	0	—
43. RCUS. ....1879	47	13	5	18	11	0	0	0	0	260	47	132	81	31
44. SA. ....1895	7	3	0	3	1	0	0	0	0	682	248	72	362	434
45. SAM. ....1891	3	2	0	1	0	0	0	0	0	13	6	7	0	—
46. SBC. ....1886	16	6	0	4	6	0	0	0	0	109	10	71	28	81
47. SDA. ....1896	26	6	6	12	2	2	0	1	0	33	12	20	1	21
48. SPG. ....1873	—	—	—	—	—	—	—	—	—	—	—	—	—	—
49. UB. ....1895	4	2	0	2	0	0	0	0	0	43	14	10	24	34
50. UCC. ....1873	80	21	0	20	39	0	0	0	0	—	—	—	—	—
51. UCMS. ....1883	5	2	0	2	1	0	0	0	0	85	15	31	39	45
52. UGC. ....1895	7	2	0	2	3	0	0	0	0	19	5	0	14	14
53. WM. ....1919	2	1	0	1	0	0	0	0	0	4	1	3	0	3
54. WSSA. ....1915	—	—	—	—	—	—	—	—	—	—	—	—	—	—
55. WU. ....1871	5	0	0	0	5	0	0	0	0	35	5	4	26	25
56. YMCA. ....1889	6	0	3	3	0	0	0	0	0	—	—	—	—	—
57. YMJ. ....1901	7	2	0	2	3	0	0	0	0	24	16	8	0	8
58. YMCA. ....1904	6	0	0	0	6	0	0	0	0	70	0	0	70	70
59. EPM. ....1865	28	5	5	9	9	4	1	2	0	174	31	81	62	137
60. PCC. ....1872	21	3	3	6	9	2	0	2	0	115	12	63	40	103
Totals	1124	271	83	310	460	8	1	14	0	5094	1522	1850	1712	—

## 2. EVANGELISTIC

- |                                     |  |
|-------------------------------------|--|
| 15. Organized Churches.             | 21. Baptized Non-Communicants.                                   |
| 16. Self-Supporting Churches.       | 22. Sunday Schools.  |
| 17. Preaching Places, not in 15.    | 23. S. S. Teachers.  |
| 18. Communicants added during year. | 24. Teachers and Pupils.   |
| 19. Total Columns 20 and 21.        | 25. Contributions to Christian Work,<br>Raised in Japan, in Yen. |
| 20. Communicants.                   |  |

	15	16	17	18	19	20	21	22	23	24	25
2. ABF. ....	38	14	54	234	4962	4962	—	106	488	7803	46084.00
3. AFP. ....	9	0	6	5	814	814	—	23	42	1179	4175.00
5. AG. ....	5	0	15	—	292	292	—	23	31	1096	1351.82
8. CJPM. ....	16	3	8	47	416	416	—	27	34	1284	3262.35
10. CMA. ....	19	0	17	169	777	777	—	32	78	1792	13798.13
13. EC. ....	30	1	8	64	2282	2282	—	43	231	2772	24359.81



	15	16	17	18	19	20	21	22	23	24	25
14. FMA. ....	19	19	7	253	1904	1085	819	33	154	2313	24216.69
16. JAM. ....	8	0	1	—	—	—	—	12	12	—	—
18. JEB. ....	5	5	—	—	—	—	—	25	—	—	—
19. JRM. ....	1	0	2	36	85	85	—	1	4	64	536.59
21. KK. ....	188	82	115	1155	31401	41401	—	285	1814	27133	463907.00
22. LCA. ....	27	5	12	110	4068	1497	2571	56	249	3367	19566.00
23. LGAF. ....	11	0	16	61	1454	637	21	20	28	703	2252.28
24. LM. ....	4	0	10	41	60	60	—	15	15	845	380.04
25. MBW. ....	5	0	1	5	116	116	—	6	14	438	1181.51
28. MM. ....	7	0	7	12	140	55	85	14	22	350	1150.00
29. MP. ....	21	5	11	104	2730	2730	—	45	165	3238	25948.63
31. NKK. ....	303	150	74	2697	52489	52489	—	636	2753	47736	682621.00
32. NMK. ....	347	105	179	1996	41682	41682	—	564	2388	30381	326572.00
33. NSK. ....	271	35	0	1344	26547	16634	9913	356	—	24004	215952.86
34. OAM. ....	9	2	7	55	647	647	—	10	38	528	8294.00
36. OMJ. ....	4	—	9	—	—	—	—	24	70	1316	—
37. OMS. ....	439	432	—	2877	19512	19512	—	500	700	9500	346709.18
38. PCC. ....	45	0	18	—	2752	824	1928	42	226	2674	13529.61
41. PS. ....	54	20	22	491	7143	5820	1323	109	353	6235	74661.00
42. RCA. ....	21	—	8	146	696	603	93	36	63	1268	9211.01
43. RCUS. ....	52	13	38	638	7188	6798	390	146	448	10633	50958.54
44. SA. ....	138	—	—	—	—	—	—	139	418	—	—
45. SAM. ....	9	3	7	48	975	975	—	24	69	1338	6662.37
46. SBC. ....	21	5	4	121	2686	2686	—	25	—	1708	21867.93
47. SDA. ....	16	—	11	115	906	906	—	30	120	1014	43069.28
49. UB. ....	20	8	6	215	2750	2630	120	33	168	2573	19946.03
51. UCMS. ....	18	5	10	81	2204	2204	—	31	99	1596	14878.06
52. UGC. ....	5	0	2	25	373	366	7	7	39	584	3074.93
53. WM. ....	4	—	1	33	108	87	21	4	12	594	1611.00
55. WU. ....	—	—	3	31	169	169	—	42	55	1645	—
57. YMJ. ....	21	13	8	359	1400	1400	—	48	100	2000	6600.00
59. EPM. ....	99	59	15	397	14743	7885	6858	102	1108	8756	75952.00
63. PCC. ....	77	9	—	154	6606	3771	2835	70	337	2933	44622.77
Total	2386	993	712	14119	243077	215297	26984	3744	12945	213393	2598963.55

## NOTE: (A)

The Statistics of the ABCFM (1) are included in those of the KK (21).

The Statistics for all Anglican and American Episcopal Missions are recorded under the NSK (33).

The Statistics of the Presbyterian and Reformed Missions are partly recorded in the NKK (31) figures.

The Statistics of all Methodist Missions are partly recorded under NMK (32) figures.

## NOTE: (B)

Statistics apparently corresponding to some in these tables are given for some

of the larger missions in the Japanese edition ("Kirisutokyo Nenkan") of the "Japan Christian Year Book" for 1934. On account of wide variations in method of reckoning, and also because the Statistics in the Japanese Edition are for 1932 whereas most of those in these tables are for 1933, considerable discrepancy will be found between the figures given in the two editions.

### 3. EDUCATIONAL WORK

	26	27	28	29	30	31	32	33	34	35	36	37
26. Kindergartens.												
27. No. of Pupils.												
28. Primary Schools.												
29. No. of Pupils.												
30. Middle Schools, Men.												
31. Enrollment.												
32. Middle Schools, Women.												
33. Enrollment.												
34. Theological Schools, Men.												
35. Enrollment.												
36. Bible Training Schools, Women.												
37. Enrollment.												
2. ABF. ....	37	1317	0	0	1	906	3	595	1	20	1	13
3. AFP. ....	4	140	0	0	0	0	1	345	0	0	0	0
5. AG. ....	0	0	0	0	0	0	0	0	1	5	1	5
8. CJPM. ....	0	0	0	0	0	0	0	0	C1	9	0	0
13. EC. ....	21	171	0	0	0	0	0	0	0	0	1	33
14. FMA. ....	3	130	0	0	0	0	0	0	C1	30	0	0
16. JAM. ....	0	0	0	0	0	0	0	0	C1	12	0	0
19. JEB. ....	0	0	0	0	0	0	0	0	1	50	1	11
19. JRM. ....	2	24	0	0	0	0	0	0	0	0	1	8
21. KK. ....	51	2074	1	30	2	701	7	2481	2	70	1	20
22. LCA. ....	13	413	0	0	1	685	1	212	1	16	0	0
23. LGAF. ....	1	58	0	0	0	0	0	0	0	0	0	0
24. LM. ....	1	31	0	0	0	0	0	0	0	0	0	0
26. MEC. ....	14	925	0	0	3	2200	5	2590	C1	143	0	35
27. MES. ....	31	1267	1	146	1	790	1	395	1	61	1	28
28. MM. ....	1	27	0	0	0	0	0	0	C1	3	3	3
29. MP. ....	8	408	1	150	1	514	1	356	0	0	0	0
33. NSK. ....	86	3333	2	56	2	12.6	5	2.70	2	44	2	24
34. OAM. ....	3	110	0	0	0	0	0	0	0	0	0	0
36. OMJ. ....	4	159	0	0	0	0	1	16	0	0	0	0
37. OMS. ....	0	0	0	0	0	0	0	0	C1	44	—	30
38. PCC. ....	7	235	0	0	0	0	0	0	0	0	0	0
40. PN. ....	11	607	0	0	1	844	5	1596	1	56	0	0
41. PS. ....	12	452	0	0	0	0	1	649	1	55	0	0
42. RCA. ....	0	0	0	0	1	462	2	639	0	0	0	0
43. RCUS. ....	10	416	0	0	1	559	1	228	1	32	1	18
44. SA. ....	1	118	0	0	0	0	0	0	1	35	1	37
46. SBC. ....	5	166	0	0	1	289	1	450	1	8	0	0
47. SDA. ....	0	0	0	0	0	0	1	30	1	45	0	0
49. UB. ....	11	400	0	0	0	0	0	0	0	0	0	0
50. UCC. ....	51	2109	2	377	0	0	3	703	0	0	0	0
51. UCMS. ....	7	329	0	0	1	300	1	490	1	4	1	4

	26	27	28	29	30	31	32	33	34	35	36	37
52. UGC. ....	5	238	0	0	0	0	0	0	0	0	0	0
55. WU. ....	1	40	0	0	0	0	0	193	0	0	1	35
57. YMJ. ....	5	150	0	0	0	0	0	0	0	0	0	0
59. EFM. ....	0	0	0	0	1	303	1	196	1	31	1	58
60. PCC. ....	0	0	0	0	1	220	1	115	0	0	1	20
Total	406	16447	7	759	18	10014	43	14282	23	775	15	382

## NOTE:

- E. C. and U. C. M. S. co-operate with Aoyama Gakuin in Theological Training for men.  
 U. C. M. S. and U. C. C. co-operate with Aoyama Gakuin in Theological Training for women.  
 U. B. co-operates with Doshisha in Theological Training.  
 P. N. and P. S. co-operate in Theological Training for Men in Kobe Theological Seminary.  
 M. E. S. and U. C. C. co-operate in Theological Training at Kwansei Gakuin.  
 P. N. and R. C. A. co-operate in Theological Training at Meiji Gakuin, in all departments, and also in Baiko Jo Gakuin, Shimonoseki.  
 U. C. C. co-operates with Woman's Christian College.  
 The letter "C" prefixed to numeral in Col. 34 indicates "co-educational".

## 3. EDUCATIONAL WORK.

38. Colleges, Men. 45. Enrollment.  
 39. Enrollment. 46. Normal Training Schools.  
 40. Colleges, Women. 47. Enrollment.  
 41. Enrollment. 50. Nurses' Schools.  
 42. Industrial Schools. 51. Enrollment.  
 43. Enrollment. 52. Educational Fees, in Yen.  
 44. Night Schools.

	38	39	40	41	42	43	44	45	46	47	50	51	52
2. ABF. ....	1	220	2	61	0	0	9	836	1	28	0	0	161,393.00
3. AFP. ....	0	0	0	0	0	0	0	0	0	0	0	0	21,360.00
13. E. ....	0	0	0	0	0	0	1	95	1	15	0	0	19,021.40
21. KK. ....	1	2621	2	707	0	0	2	150	1	49	0	0	—
22. LCA. ....	0	0	0	0	0	0	0	0	0	0	0	0	50,132.15
24. LM. ....	0	0	0	0	0	0	0	0	0	0	0	0	228.40
27. MBC. ..	1	1010	2	185	0	0	0	0	0	0	0	0	350,000.00
28. MES. ....	3	1694	1	112	1	213	3	1575	1	49	0	0	194,396.00
28. MM. ....	0	0	0	0	0	0	0	0	0	0	0	0	439.00
29. MP. ....	0	0	0	0	0	0	0	0	0	0	0	0	56,534.00
33. NSK. ....	1	1468	0	0	2	40	2	43	2	46	1	60	410,574.94
34. OAM. ....	0	0	0	0	0	0	2	87	0	0	0	0	1,960.00
36. OMJ. ....	0	0	0	0	0	0	3	—	0	0	0	0	660.00
38. PCC. ....	0	0	0	0	0	0	24	664	0	0	0	0	—
40. FN. ....	1	571	1	29	1	63	0	0	0	0	0	0	82,494.00
41. PS. ....	0	0	1	193	1	56	0	0	0	0	0	0	—



## LIST OF MISSION BOARDS AND CHURCHES

	38	39	40	41	42	43	44	45	46	47	50	51	52
42. RCA. ....	1	59	0	0	1	221	1	13	0	0	0	0	—
43. RCUS. ....	1	338	1	114	0	0	0	0	0	0	0	0	74,995.46
45. SBC. ....	1	304	0	0	0	0	0	0	0	0	0	0	68,274.50
47. SDA. ....	0	0	0	0	0	0	0	0	0	0	1	13	260.00
49. UB. ....	0	0	0	0	0	0	1	24	0	0	0	0	4,148.49
50. UCC. ....	0	0	0	0	2	28	2	94	1	40	0	0	114,440.76
51. UMS. ....	0	0	0	0	0	0	0	0	0	0	0	0	57,945.65
52. UGC. ....	0	0	0	0	0	0	0	0	0	0	0	0	6,447.00
55. WU. ....	0	0	0	0	0	0	0	0	0	0	0	0	9,508.00
58. YWCA. ....	0	0	0	0	0	0	2	150	0	0	0	0	—
59. EPM. ....	0	0	0	0	0	0	0	0	0	0	0	0	15,593.00
60. PCC. ....	1	22	0	0	0	0	0	0	0	0	1	20	—
Total	12	8307	10	1401	8	621	52	3731	7	227	3	93	1,700,808.76

## 4. MEDICAL WORK

53. Native Physicians, Men.	61. No. Dispensary Treatments.
54. Native Physicians, Women.	62. No. Outside Visits.
55. Trained Assistants, Men.	63. No. Major Operations.
56. Trained Assistants, Women.	64. No. Minor Operations.
57. No. Hospitals & Sanitoria.	65. Total No. Patients.
58. Total No. Beds.	66. Total No. Treatments.
59. No. Inpatients Treated.	67. Total Medical Fees, in Yen.
60. No. Dispensaries.	

	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
2. ABF. ....	3	1	0	4	0	0	0	2	22445	0	0	0	0	0	3959.00
19. JRM. ....	0	0	0	4	1	19	79	1	6175	0	0	0	219	—	—
21. KK. ....	0	0	0	0	0	0	0	1	44342	0	0	0	0	0	—
33. NSK. ....	61	4	26	25	7	495	6085	4	352397	30147	269	630	19176	454585	423854.36
34. OAM. ....	2	0	1	0	0	0	0	1	360	0	0	0	0	0	0
36. OMJ. ....	3	0	1	12	1	60	—	1	—	—	—	—	—	—	—
44. SA. ....	9	6	1	1	2	270	1717	3	107138	—	305	10023	89782	188187	159453.2
47. SDA. ....	1	0	0	0	1	22	428	0	0	0	23	104	4500	—	41383.41
50. UCC. ....	0	0	0	0	0	0	0	1	10800	50	0	0	0	10800	3117.00
51. UCMS. ...	1	0	0	0	0	0	0	1	7854	0	0	0	0	7854	—
59. E.M. ....	3	0	7	31	2	180	2572	2	21673	—	953	442	26730	—	62412.00
60. PCC. ....	2	0	2	0	2	81	936	0	0	0	137	32	3145	14022	24000.00
Total	85	11	38	77	16	1127	11817	17	573184	30197	1687	11231	143552	675448	723179.06

## 5. PHILANTHROPIC WORK

68. No. Orphanages.	71. Total Inmates.
69. Total Inmates.	72. Christians in Column 71.
70. No. Leper Asylums.	73. No. Institutions for Blind.

74. Total Inmates.

75. No. Rescue Homes.

76. Total Inmates.

77. No. Industrial Homes.

78. Total Inmates.

	68	69	70	71	72	73	74	75	76	77	78
5 AG. ....	1	25	0	0	0	0	0	0	0	0	0
13. EC. ....	1	40	0	0	0	1	63	0	0	0	0
19. JRM. ....	2	67	0	0	0	0	0	2	184	0	0
22. LCA. ....	1	38	0	0	0	0	0	1	15	3	156
26. MEC. ....	1	10	0	0	0	1	35	0	0	0	0
33. NSK. ....	5	373	2	941	—	1	73	0	0	0	0
44. SA. ....	CH5	135	0	0	0	x1	15	3	32	4	373
50. UCC. ....	3	112	0	0	0	0	0	0	0	0	0
52. UGC. ....	0	0	0	0	0	0	0	0	0	1	21
Total	19	800	2	941	0	4	186	6	231	8	550

## NOTE:

Col. 68. CH.—“Children's and Juvenile's Homes.”

x Col. 73. —“Prison-Gate Home.”

Col. 77. Some Institutions which do not fit other categories are included here.  
See also note at foot of next page.

## 6. LITERATURE PRODUCTION

79. No. of Christian Books Published This Year.

80. Total No. of Books Sold This Year.

81. No. of Portions or Tracts Published This Year.

82. Total No. Sold This Year.

83. Amount in Yen Received for Sales This Year.

	79	80	81	82	83
3. BS. (Amer.) .....	915,300	696,079	434,000	242,099	50,183.70
6. BS. (Brit.) .....	622,677	541,514	569,427	482,372	47,818.00
8. CJPM. ....	—	—	10,000	—	1,012.92
9. CLS. ....	32,380	—	1,218,310	—	47,876.66
16. JAM. ....	—	—	5,000	—	—
17. JBTS. ....	14,500	48,363	31,000	192,353	37,384.61
22. LCA. ....	2,000	400	75,800	—	1,750.23
33. NSK. ....	27,600	23,081	50,300	52,098	23,227.76
34. OAM. ....	—	400	—	—	300.00
36. OMJ. ....	10,000	—	—	—	—
37. OMS. ....	61,000	40,000	41,000	30,000	20,373.00
44. SA. ....	71,000	69,050	923,220	978,413	57,868.82
46. SBC. ....	—	13,029	130,000	101,555	5,800.11
47. SDA. ....	—	—	—	—	45,993.45
49. UB. ....	—	—	33,200	—	—
53. WM. ....	—	—	70,825	—	—
59. EPM. ....	17,800	22,800	33,686	40,686	5,890.00

	79	80	81	82	83
60. PCC .....	—	—	—	—	3,119.46
Total	1,774,257	1,454,716	3,625,768	2,119,576	348,598.72

NOTE: In addition to the above, many Churches publish denominational periodicals &c. which cannot be suitably listed.

GENERAL NOTE: It is perhaps hardly necessary to call attention to the fact that many other activities, particularly under the head of "Philanthropic Work," are carried on, but cannot be included in the above tables as they do not fit any of the items. There is also much work done by "Independent" missionaries, but it has not been found possible to collect material regarding this.



JAPAN AND FORMOSA  
MISSIONARY DIRECTORY

PREPARED BY  
H. H. WAGNER

MISSIONARY DIRECTORY  
JAPAN AND FORMOSA

PUBLISHED BY

THE BOARD

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With names of Missions, Secretaries, Treasurers and Statisticians on the the field. (The initials used are the standard forms for America, India, China and Japan).

- 1.—ABCFM. American Board of Commissioners for Foreign Missions. Rev. Sherwood F. Moran, Secretary. Mr. H. W. Hackett, Treasurer.
- 2.—ABF. American Baptist Foreign Missionary Society. Miss Elma R. Tharp, Secretary. Rev. J. F. Gressitt, Treasurer and Statistician. Office: 4, Itchome, Misaki Cho, Kanda Ku, Tokyo. Tel. Kanda (25) 3115.
- 3.—AFP. Foreign Missionary Association of Friends of Philadelphia. Mr. G. Burnham Braithwaite, Secretary-Treasurer.
- 4.—AUBM. (Merged with Protestant Episcopal Church in America—Tohoku District—March 1931).
- 5.—AG. The Assembly of God. John W. Juergensen, Secretary-Treasurer.
- 6.—BS. Bible Societies:  
American Bible Society. Rev. K. E. Aurell, (2 Shichome, Ginza, Tokyo). Telegraphic address: "Bibles Tokyo." Telephone Kyobashi (56) 6405.  
The British and Foreign Bible Society and National Bible Society of Scotland. Mr. G. H. Vinall, 95 Yedo Machi, Kobe Ku, Kobe. Telegraphic address: "Testaments—Kobe."
- 7.—CE. Community of the Epiphany. (See SPG, Tokyo Diocese).
- 8.—CJPM. The Central Japan Pioneer Mission. Miss M. A. Burnet, Secretary-Treasurer.
- 9.—CLS. Christian Literature Society. Rev. S. H. Wainright, Secretary. 4 Ginza, 5 Chome, Kyobashi Ku, Tokyo. Tel. Ginza (57) 4769. (F. C. Tokyo 11357).
- 10.—CMA. Christian and Missionary Alliance. Rev. M. C. Frehen, Secretary-Treasurer.
- 11.—CMS. Church Missionary Society. Rev. John C. Mann, Secretary.
- 12.—CN. Church of the Nazarene. Rev. William A. Eckel, Secretary.
- 13.—EC. Evangelical Church of North America, Secretary-Treasurer. Harvey Thede, Secretary-Treasurer.
- 14.—FMA. General Mission Board of the Free Methodist Church of North America. Mrs. H. H. Wagner, Secretary-Treasurer.
- 15.—IND. Independent of any Society.
- 16.—JAM. Japan Apostolic Mission. Mr. L. W. Coote, Secretary-Treasurer.
- 17.—JBTS. Japan Book and Tract Society. 4 Ginza, Shichome, Kyobashi Ku, Tokyo. Mr. G. B. Braithwaite, Secretary. Tel. Kyobashi (56) 4573. (F. C. Tokyo 2273). Cable, "Tracts Tokyo."



- 18.—JEB. Japan Evangelistic Band. Rev. James Cuthbertson, Secretary.
- 19.—JRM. Japan Rescue Mission. Miss. F. E. Penny, Secretary.
- 20.—KK. Kumiai Kyokwai. (Congregational).
- 21.—LCA. Board of Foreign Missions of the United Lutheran Church in America. Rev. A. J. Stirewalt, Secretary-Treasurer. S. S. O. Thorlakson, Treasurer.
- 22.—LGAF. The Lutheran Gospel Association of Finland. Rev. T. Minkkinen, Secretary. Rev. A. Karen, Treasurer.
- 23.—LM. Liebenzeller Mission. Ernst Lang, Secretary-Treasurer.
- 24.—MBW. Missionary Bands of the World. Rev. M. A. Gibbs, Acting Secretary-Treasurer.
- 25.—MEC. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church. Miss A. B. Sproules and E. T. Iglehart, Secretaries. Rev. F. N. Scott and Miss C. S. Peckham, Treasurers.
- 26.—MES. Board of Foreign Missions of the Methodist Episcopal Church, South. N. S. Ogburn, Recording Secretary. Rev. J. W. Frank, Statistical Secretary. Mr. J. S. Oxford, Treasurer.
- 27.—MM. Mino Mission. (Miss Mary Ackers, Secretary-Treasurer. Jane). Ackers.
- 28.—MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Olive I. Hodges, Secretary. Miss Evelyn M. Wolfe, Treasurer.
- 29.—MSCC. Missionary Society of the Church of England in Canada. Rev. V. C. Spencer, Secretary-Treasurer.
- 30.—NBSS. National Bible Society of Scotland. G. H. Vinall, Sec'y in Japan.
- 31.—NKK. Nihon Kirisuto Kyokwai. (Presbyterian and Reformed).
- 32.—NMK. Nihon Methodist Kyokwai. (UCC, MEC, MES). Rev. Seimei Yoshioka, Secretary: 23 Midorigaoka, Shibuya, Tokyo. Kiyoshi Odani, Treasurer; 82 Aoyama Minami Cho, 6-Chome, Akasaka Ku, Tokyo.
- 33.—NSK. Nippon Sei Ko Kwai. (CMS, MSCC, AUBM, PE).
- 34.—OAM. Ost Asien Mission. (The East Asia Mission). Rev. E. Hessel, Secretary.
- 35.—OM. Osaka Mission. Miss E. Ruth Cribb, Secretary.
- 36.—OBJ. Omi Brotherhood. Mr. E. V. Yoshida, Secretary. Omi-Hachiman. Mr. B. C. Miyamoto, Treasurer.
- 37.—OMS. Oriental Missionary Society. (Holiness Church).
- 38.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Miss M. E. Anderson, Secretary.
- 39.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.  
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- 40.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Rev. Willis C. Lamott, Secretary. Miss S. M. Riker, Treasurer.
- 41.—PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). Mrs. William C. Buchanan, Secretary. Rev. W. McS. Buchanan, Treasurer.

- 42.—RCA. Reformed Church in America. L. J. Shafer Secretary.  
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- 43.—RCUS. Reformed Church in the United States. Rev. E. H. Zaugg, Secretary. Rev. A. Ankeney, Treasurer, Mission office: 135 Higashi Niban Cho, Sendai. (Tel. 1783).
- 44.—SA. Salvation Army. Brigadier V. E. Rolfe, Secretary-Treasurer. Salvation Army Headquarters, 5 Hitotsu-bashi Dori, Kanda Ku, Tokyo. (Tel. Kudan (33) 479, 2344).
- 45.—SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, Secretary-Treasurer.
- 46.—SBC. Southern Baptist Convention. Rev. N. F. Williamson, Secretary-Treasurer.
- 47.—SDA. Seventh Day Adventists. Mr. H. J. Perkins, Secretary-Treasurer.
- 48.—SPG. Society for the Propagation of the Gospel in Foreign Parts.  
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- 49.—UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. Edgar Knipp, Secretary Treasurer.
- 50.—UCC. United Church of Canada.  
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- 51.—UCMS. United Christian Missionary Society. Rev. R. D. McCoy, Secretary. T. A. Young, Treasurer.
- 52.—UGC. Universalist General Convention. Ruth G. Downing, Secretary-Treasurer.
- 53.—WM. Wesleyan Methodist Connection of America. Rev. Maurice A. Gibbs, Secretary-Treasurer.
- 54.—WSSA. World's Sunday School Association.
- 55.—WU. Woman's Union Missionary Society of America. Miss Clara D. Loomis, Secretary-Treasurer.
- 56.—YMCA. Young Men's Christian Association. (International Committee of Young Men's Christian Associations of U.S.A. and Canada). Mr. G. S. Phelps, Senior Secretary, 2 Itchome Nishikanda, Kanda Ku, Tokyo. (Tel. Kanda (25) 2001-2). Telegraph "Flamingo Tokyo."
- 57.—YMJ. Yotsuya Mission. Mr. W. D. Cunningham, Secretary-Treasurer.
- 58.—YWCA. Young Women's Christian Association of the United States of America. Miss Mildred Roe, Secretary-Treasurer, Y.W.C.A., 12 Kita Koga Cho, Kanda Ku, Tokyo.

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- 59.—EPM. Foreign Missions of the Presbyterian Church of England. Mr. L. Singleton, Secretary. Mr. D. F. Marshall, Treasurer.
- 60.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Hugh MacMillan, Secretary.





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 Doubleday, Miss S. C., CMS.  
 Tarr, Miss Alberta, MES.  
 Tumlin, Miss Mozelle, MES.

**KURUME,**  
 Fukuoka Ken.

Goldsmith, Miss M. O., CMS.  
 Moore, Rev. B. C., & W., RCA.

**KUSATSU,**  
 Gumma Ken.

Cornwall-Leigh, Miss Mary H., PE.  
 McGill, Miss M. D., PE.  
 Nettleton, Miss Mary, PE.

**KYOTO SHI,**  
 Kyoto Fu.

Bartlett, Rev. S. C., & W., ABCFM.  
 Buchanan, Rev. D. C., & W., PN.  
 Chapman, Rev. J. J., & W., PE.  
 Clapp, Miss F. B., ABCFM.  
 Cobb, Rev. E. S., & W., ABCFM.  
 Cox, Mr. L. B., ABCFM.  
 Denton, Miss M. F., ABCFM.  
 Disbrow, Miss H. J., PE.  
 Foote, Miss E. L., PE.  
 Gordon, Mrs. A. D., ABCFM.  
 Gwinn, Miss A. E., ABCFM.  
 Hibbard, Miss Esther, ABCFM.  
 Huntley, Mr. F., & W., ABCFM.  
 Johnson, Miss T., PE.  
 Lye, Miss Florence, JAM.  
 Morris, Rev. J. K., & W., PE.  
 Nichols, Rt. Rev. S. H., & W., PE.  
 Oglesby, Mrs. J. M., PE.  
 Shively, Rev. B. F., & W., UB.  
 Skiles, Miss Helen, PE.  
 Smith, Rev. F. B., & W., CN.  
 Smith, Mr. H. E., & W., IND.  
 Staples, Mr. I. B., & W., CN.  
 Sumners, Miss Gertrude, PE.  
 Thomas, Rev. W. T., PN.

Warren, Rev. C. M., & W., ABCFM.  
 Williams, Miss H. R., PE.

**MAEBASHI SHI,**  
 Gumma Ken.

Burnet, Miss M. A., CJPM.

**MARUGAME SHI,**  
 Kagawa Ken.

Buchanan, Rev. W. McS., & W.,  
 PS.  
 Currell, Miss Susan McD., PS.  
 Kirtland, Miss L. G., PS.

**MASUDA MACHI,**  
 Akita Ken.

Smyser, Rev. M. M., IND.

**MATSUMOTO SHI,**  
 Nagano Ken.

Ainsworth, Rev. F., & W., UCC.  
 Clench, Miss M., IND.  
 Hamilton, Miss F., MSCC.

**MATSUYAMA SHI,**  
 Ehime Ken.

Callahan, Rev. W. J., & W., MES.  
 Gulick, Mr. Leeds, & W., ABCFM.  
 Hoyt, Miss O. S., ABCFM.

**MINAMIHARA,**

Colborne, Mrs. S. E., CMS.  
 Hugher, Miss A. M., CMS.

**MITO SHI,**  
 Ibaraki Ken.

Chappell, Rev. James, & W., PE.  
 Sharpless, Miss E. F., (A).  
 McKim, Miss Nellie, PE.  
 McKim, Miss Bessie, PE.  
 Nicholson, Mr. H. V., & W., AFP.

**MIYAJI MACHI,**  
 Kumamoto Ken.

Freeth, Miss F. M., CMS.

**MOJI,**  
 Fukuoka Ken.

Lippard, Rev. C. K. D. D., & W.,  
 LCA.

**MORIOKA SHI,**  
Iwate Ken.

Allen, Miss Thomasine, ABF.  
Schroer, Rev. G. W., & W., RCUS.

**NAGANO SHI,**  
Nagano Ken.

Bailey, Miss H., MSCC.  
Killam, Miss A., UCC.  
Makeham, Miss Eva, MSCC, (R).  
Sadler, Miss Neta, UCC.  
Waller, Rev. J. G., & W., MSCC.

**NAGASAKI SHI,**  
Nagasaki Ken.

Altman, Miss E. R., MEC.  
Ashbaugh, Miss A. M., MEC.  
Couch, Miss Helen, MEC.  
Couch, Miss S. M., RCA.  
Curry, Miss Olive, MEC.  
Fehr, Miss Vera, MEC.  
Hagen, Miss O. I., MEC.  
Noordhoff, Miss Jeane, RCA.  
Peckham, Miss Caroline, MEC.  
Place, Miss Pauline, MEC.  
Scott, Rev. F. N., & W., MEC.  
Taylor, Miss Minnie, RCA.  
White, Miss A. L., MEC.

**NAGOYA SHI,**  
Aichi Ken.

Archibald, Miss Margaret, PS.  
Bowman, Miss N. F. J., MSCC.  
Buchanan, Rev. P. W., & W., PS.  
Buchanan, Miss Ruth, PS.  
Buckland, Miss R. E., PS.  
Daniels, Miss Mable, PS.  
Hamilton, Bishop H. J., & W.,  
MSCC.  
Juergensen, Rev. J. W., & W., AG.  
Knutten, Rev. A. C., & W., LCA.  
McIlwaine, Rev. W. A., & W., PS.  
McWilliams, Rev. W. R., & W.,  
UCC.  
Norman, Rev. W. H. H., & W.,  
UCC.  
Roberts, Rev. F. L., & W.,  
ABCFM.  
Robinson, Mr. C. C., & W., IND.  
Robinson, Miss H. M., IND.  
Smythe, Rev. L. C. M., & W., PS.  
Walker, Miss Mae, MSCC.

**NAKATSU SHI,**

Towson, Miss Manie, MES.

Towson, Rev. W. E., MES.

**NARA SHI,**  
Nara Ken.

Bazeley, Miss B. R., JEB.  
Dickson, Miss E. L., PE.  
Hester, Miss M. W., PE.

**NIIGATA SHI,**  
Niigata Ken.

Watts, Rev. H. G., & W., MSCC.

**NIKKO,**  
Tochigi Ken.

Humphreys, Miss Marian, PE.

**NISHINOMIYA,**  
Hyogo Ken.

Bates, Rev. C. J. L., & W., UCC.  
Cary, Miss Alice E., ABCFM.  
Cary, Mrs. Otis, ABCFM.  
Cragg, Rev. W. J. M., & W., UCC,  
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Crew, Miss Angie, ABCFM.  
Crew, Mrs. G. K., ABCFM.  
Curtis, Miss Edith, ABCFM.  
DeForest, Miss C. B., ABCFM.  
Field, Miss S. M., ABCFM.  
Haden, Rev. T. H., & W., MES.  
Hilburn, Rev. S. M., & W., MES.  
Husted, Miss E. E., ABCFM.  
Jones, Dr. F. M., & W., PE.  
Jones, Rev. H. P., & W., MES.  
Kane, Miss Marion E., ABCFM.  
MacCausland, Miss I., ABCFM.  
Mann, Rev. J. C., & W., CMS.  
Matthews, Rev. W. K., & W., MES.  
McKenzie, Rev. D. R., D.D., UCC.  
McKenzie, Rev. A. P., & W., UCC.  
Moran, Rev. S. F., & W., ABCFM.  
Ogburn, Rev. N. S., & W., MES.  
Outerbridge, Rev. H. W., & W.,  
UCC.  
Perry, Miss C. C., ABCFM.  
Reed, Rev. J. Paul, & W., MES.  
Stowe, Miss G. H., ABCFM.  
Stowe, Miss M. E., ABCFM.  
Whiting, Rev. M. M., & W., UCC.  
Wilson, Miss E., ABCFM.  
Wood, Rev. F. H. B., CMS.  
Woodsworth, Rev. H. F., & W.,  
UCC.

**NOBEOKA MACHI,**  
Miyazaki Ken.

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**NOGATA SHI,**  
Fukuoka Ken.

Boydell, Miss K. M., CMS.

**OBAMA,**  
Fukui Ken.

Paine, Miss M. R., PE.

**OBUSE MURA,**  
Nagano Ken.

Butcher, Miss K., MSCC.

Powell, Miss, MSCC.

Start, Dr. R. K., MSCC.

**OGAKI,**  
Gifu Ken.

Weidner, Miss S. L., MM.

Whewell, Miss E. A., MM.

**OITA SHI,**  
Oita Ken.

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Feely, Miss Gertrude, MES.

Kuyper, Rev. H., & W., RCA.

Shaver, Rev. I. L., & W., MES.

**OKAYA**  
Nagano Ken.

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Hawkins, Miss F. B. MSCC.

Spencer, Rev. V. C., & W., MSCC.

**OKAYAMA SHI,**  
Okayama Ken.

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Meyers, Rev. J. T., & W., MES.

Olds, Rev. C. B., & W., ABCFM.

**OKAZAKI SHI,**  
Aichi Ken.

Patton, Miss A. V., PS.

Patton, Miss F. D., PS.

**OMI-HACHIMAN,**  
Shiga Ken.

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Vories, Mr. W. M., & W., OBJ.

Vories, Mr. John, Jr., & W., OBJ.

**OMUTA SHI,**

Thompson, Miss F. L., CMS.

**OSAKA SHI,**  
Osaka Fu.

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Baker, Miss E. M., CMS.

Brown, Miss O., JRM.

Bixby, Miss Alice C., ABF.

Bunker, Miss A., JRM.

Cook, Miss M. M., MES.

Cribb, Miss E. R., OM.

Field, Miss Ruth, MES.

Gorbold, Mrs. R. P., PN.

Hail, Mrs. J. E., PN.

Hereford, Miss Grace, PN.

Hertzler, Miss Verna S., EC.

Hesketh, Miss E., JRM.

Hoare, Miss D. E., JEB.

Howard, Miss R. D., CMS.

Jones, Dr. F. M., & W., PE.

Madden, Rev. M. B., & W., IND.

Martin, Rev. D. P., & W., PN.

Palmer, Miss H. M., PN.

Peavy, Miss Anne, MES.

Penny, Miss F. E., JRM.

Pickens, Miss L. O., FMA.

Reeve, Rev. W. S., & W., PN.

Riker, Miss S. M., PN.

Robertson, Miss E. A., IND.

Saville, Miss R. JRM.

Starn, Miss Pauline, IND.

Stevens, Miss C. B., MES.

Tristram, Miss K., CMS.

Van Kirk, Miss A. S., PE.

Whitehead, Miss M., MES.

Williams, Miss A. S., CMS.

**OTA MACHI,**  
Ibaraki Ken.

Rhodes, Mr. E. A., & W., IND.

**OTARU SHI,**  
Hokkaido.

Cary, Rev. F., & W., ABCFM.

Gardener, Miss F. E., IND.

McCrary, Miss C. H., PN.

**OTSU SHI,**  
Shiga Ken.

Knipp, J. Edgar D. D., & W., UB.



### SAGA SHI, Saga Ken.

Bruns, Rev. Bruno, & W., RCA.  
Lippard, Miss Faith, LCA.  
Winther, Miss Maya, LCA.

### SAPPORO SHI, Hokkaido.

Alexander, Miss V. E., MEC.  
Barr, Miss Margaret, PN.  
Batchelor, Ven. J., & W., CMS.  
Christianson, Miss Viola, PN.  
Evans, Miss E. M., PN.  
Hereford, Miss Nannie, PN.  
Koch, Mr. Alfred, & W., SDA.  
Lake, Rev. L. C., & W., PN.  
Monk, Miss A. M., PN.  
Savolainen, Rev. J. V., & W.,  
LGA.F.  
Smith, Miss J., PN.  
Walsh, Rt. Rev. G. J., & W., CMS.

### SENDAI SHI, Miyagi Ken.

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Boyle, Miss Helen, PE.  
Butler, Miss Bessie, JRM.  
Charles, Miss E. JRM.  
Cuddeback, Miss M.  
Buzzell, Miss A. S., ABF.  
Dann, Miss J. M., JRM.  
Fesperman, Rev. F. L., & W.,  
RCUS.  
Gerhard, Miss Mary E., RCUS.  
Garman, Miss Margaret, RCUS.  
Gerhard, Rev. P. L., & W., RCUS.  
Gerhard, Mr. R. H., & W., RCUS.  
Gillett, Rev. C. S., & W., ABCFM.  
Gray, Miss G. V., PE.  
Hansen, Miss K. I., RCUS.  
Hittle, Miss Dorothy, PE.  
Hoffman, Miss M. E., RCUS.  
James, Miss Ruth, JRM.  
Kelly, Miss R., JRM.  
Kilburn, Miss E. H., MEC.  
Kirkaldy, Miss Minnie, JRM.  
(A).  
Kriete, Rev. C. D., & W., RCUS.  
Lee, Miss Mabel, MEC.  
LeGalley, Mr. C. M., RCUS.  
Lewis, Rev. H. M., & W., PE.  
Lindsey, Miss L. A., RCUS.  
Lloyd, Miss M., JRM.  
Luthy, Rev. S. R., & W., MEC.  
Madeley, Rev. W. F., PE.  
Morris, Miss K., JRM.  
Newbury, Miss G. M., ABF.

Nicodemus, Mr. F. B., & W., RCUS.  
Palmer, Miss Maude, R., PE.  
Schneder, Rev. D. B., & W., RCUS.  
Schneder, Miss M. E., RCUS.  
Seiple, Rev. W. G., & W., RCUS.  
Simons, Miss Marian, MEC.  
Sipple, Mr. C. S., & W., RCUS.  
Smith, Miss H. P., RCUS.  
Stanfield, Miss S., JRM.  
Stoudt, Mr. O. M., & W., RCUS.  
Wilson, Miss Helen, ABF.  
Wraight, Miss M., JRM.  
Zaugg, Rev. E. H., & W., RCUS.  
Zoll, Donald Mr., PE.

### SEOUL, Korea.

Kerr, Rev. Wm. G., & W., PN.  
Smith, Miss Eloise, MEC.  
Starkey, Miss Bertha, MEC.  
Woodard, Rev. W. P., & W.,  
ABCFM.

### SHIGEI MURA, Hiroshima Ken.

Farnum, Rev. M. D., & W., ABF.

### SHINODA MACHI,

Carlson, Rev. C. E., & W., SAM.

### SHIMONOSEKI SHI, Yamaguchi Ken.

Dunlop, Mrs. J. G., PN.  
Gillilan Miss Elizabeth, PN.  
Mackenzie, Miss V. M., PN.  
Pieters, Miss J. A., RCA.  
Strong, Rev. G. N., SPG.  
Walne, Rev. E. N., & W., SBC.  
Walvoord, Miss Florence, RCA.

### SHIMOTSUMA MACHI, Ibaraki Ken.

Binford, Mr. Gurney, & W., AFP.

### SHINGU, Wakayama Ken.

Chapman, Rev. E. N., & W., PN.

### SHIODA MURA, Ibaraki Ken.

Bixler, Mr. O. D., & W., IND.

**SHIZUOKA SHI,**  
Shizuoka Ken.

Andrews, Miss Sarah, IND.  
Douglas, Miss L. M., UCC.  
Drake, Miss K., UCC.  
Ewing, Miss H. L., IND.  
Governlock, Miss I., UCC.  
Leith Miss M. Isabel, UCC.  
Lindsay, Miss Olivia, C., UCC.  
McWilliams, Rev. W., R., & W.,  
UCC.  
Newman, Rev. R. G., & W., UCC.

**SHOKA,**  
Formosa.

Adair, Miss Lily, EPM.  
Brooking, Miss EPM.  
Cumming Dr. G. G., & W., EPM.  
Landsborough, Dr. D., & W., EPM.  
MacLeod, Rev. D., EPM.

**SHOWA MACHI,**  
Chiba Ken.

Millard, Mr. Francis, & W., SDA.  
Nelson, Mr. A. N., & W., SDA.  
Thurston, Mr. C. F., & W., SDA.

**TAIHOKU,**  
Formosa.

Adams, Miss A. E., PCC.  
Chisholm, Miss E. K., PCC, (A).  
Gushue-Taylor, Dr. G., & W., PCC.  
Hermanson, Miss Hildar, PCC.  
MacMillan, Rev. Hugh, & W., PCC.  
MacVey, Miss Mary E., PCC.  
Stevens, Dr. E., & W., PCC.

**TAINAN,**  
Formosa.

Band, Rev. E., & W., EPM.  
Beattie, Miss M. EPM.  
Galt, Miss Jessie, EPM.  
Gauld, Miss Gretta, EPM.  
Gauld, Mrs. M. A., EPM.  
Little, Dr. J. L., & W., EPM.  
Livingston, Miss A. A., EPM.  
Mackintosh, Miss S. E., EPM.  
Marshall, Rev. D. F., & W., EPM.  
Montgomery, Rev. W. E., & W.,  
EPM.  
Singleton, Mr. Leslie, & W., EPM.  
Weighton, Mr. R. G. P., EPM.

**TAITO,**  
Formosa.

Yates, Rev. N. P., IND.

**TAKAMATSU SHI,**  
Kagawa Ken.

Atkinson, Miss M. J., PS.  
Erickson, Rev. S. A., & W., PS.  
Gardener, Miss Emma Eve, PS.  
Moore, Rev. J. W., & W., PS.  
Munroe, Rev. H. H., & W., PS.

**TAKASAGO MACHI,**  
Hyogo Ken.

Gillespy, Miss J. C., JEB.

**TAKASAKI SHI,**  
Gumma Ken.

Parr, Miss D. A., CJPM.  
Thomas, Miss G. E., CJPM.

**TAKATA SHI,**  
Niigata Ken.

Moss, Miss A. F., MSCC.  
Powles, Rev. P. S. C., & W., MSCC.

**TAMSUI,**  
Formosa.

Argall, Miss Phyllis, PCC.  
Burdick, Miss Alma, PCC.  
Dickson, Rev. J. I., & W., PCC.  
Douglas, Miss D. C., PCC, (A).  
Mackay, Mr. G. W., & W., PCC.  
Ramsay, Miss M. M., PCC.  
Taylor, Miss Isabel, PCC.  
Wilkie, Rev. D. E., & W., PCC.

**TANABE,**  
Wakayama Ken.

Bee, Mr. W., & W., JEB.

**TOBATA SHI,**  
Fukuoka Ken.

Hind, Rev. J., & W., CMS.  
Schell, Miss Naomi, SBC.

**TOCHIGI MACHI,**  
Tochigi Ken.

Andrews, Rev. R. W., & W., PE.

**TOKUSHIMA SHI,**  
Tokushima Ken.

Bryan, Rev. H. H., & W., PS.  
Hassell, Rev. A. P., & W., PS.  
Logan, Rev. C. A., PS.  
Lumpkin, Miss Estelle, PS.  
Richardson, Miss C. M., CMS.

**TOKUYAMA,**  
Yamaguchi Ken.

Palmore, Rev. P. L., & W., MES.

**TOKYO.**

Albright, Rev. L. S., & W., UCC.  
Allen, Miss A. W., UCC.  
Anderson, Miss Irene, EC, (A).  
Anderson, Rev. Joel, & W., SAM.  
Andrews, Miss O. M. E., IND.  
Armstrong, Rev. V. T., & W., SDA.  
Aurell, Rev. K. E., & W., BS.  
Axling, Rev. Wm., & W., ABF.  
Bailey, Miss B. M., MEC.  
Baldwin, Miss C. M., CMS.  
Ballard, Miss S., SPG.  
Barbour, Miss Ruth, PE.  
Bates, Miss E. L., UCC.  
Bender, Rev. G. R., & W., AG.  
Benninghoff, Rev. H. B., & W., ABF.  
Berry, Rev. A. D., MEC.  
Best, Staff-Captain A., & W., SA.  
Bishop, Rev. Charles, & W., MEC.  
Bosanquet, Miss A. C., CMS.  
Bott, Rev. G. E., & W., UCC.  
Bowen, Miss G., UGC.  
Bowles, Rev. G., & W., AFP.  
Bowles, Dr. H. E., & W., PE.  
Boyd, Miss Helen, SPG.  
Braithwaite, Mr. G. B., & W., JBTS, AFP.  
Brumbaugh, Rev. T. T., & W., MEC.  
Bryant, Miss Caroline, PE.  
Buncombe, Rev. W. T., & W., CMS, (A).  
Burnside, Miss Ruth, PE.  
Bushe, Miss S. L. K., CMS.  
Carpenter, Miss M. M., AFB.  
Cary, Rev. H. M., & W., UGC.  
Chappell, Miss C. S., UCC.  
Chase, Mr. J. T., & W., YMJ.  
Chase, Miss Laura, MEC.  
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Cypert, Miss L., IND.  
Daniel, Miss N. M., MEC.  
Darrow, Miss Flora, RCA.  
Daugherty, Miss L. G., PN.  
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Downing, Miss Ruth, UGC.  
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Elliot, Dr. Mabel, E., PE.  
Evans, Rev. C. H., & W., PE.  
Ewing, Miss A. M., IND.  
Farnham, Miss Grace, YMJ.  
Foote, Mr. E. W., & W., PE.  
Foss, Miss E. H., CMS.  
Fowler, Mr. J. E., & W., PE.  
Frost, Ensign H., & W., SA.  
Gardiner, Miss E. W., PE.  
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Garrard, Mr. M. H., JEB.  
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Getzlaff, Dr. E. F., & W., SDA, (A).  
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Grube, Miss Alice, PN.  
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Hamilton, Miss F. G., UCC.  
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Juergensen, Miss Agnes, AG.  
Juergensen, Mr. C. F., & W., AG.  
Juergensen, Miss Marie, AG.  
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Kaufman, Miss E. R., YWCA.  
Kennard, Rev. J. S., & W., ABF.  
Kennedy, Miss C. E., IND.



- Kinney, Miss J. M., UCC.  
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 Kraft, Mr. E. J., & W., SDA.  
 Kramer, Miss L. F., EC.  
 Kuecklich, Miss G., EC.  
 Lade, Miss H. R., PE.  
 Lamott, Rev. W. C., & W., PN.  
 Lehman, Miss Lois, UCC.  
 Lemmon, Miss Vivian, YMJ.  
 Linn, Rev. J. K., & W., LCA, (A).  
 London, Miss M. H., PN.  
 Luben, Rev. B. M., & W., RCA.  
 Luke, Mr. P. T., JEB.  
 Mander, Miss M., IND, (A).  
 Mauk, Miss Laura, EC.  
 Mayer, Rev. P. S., & W., EC, (A).  
 Marshall, Mr. G. H., & W., PE.  
 McCaleb, Mr. J. M., IND.  
 McCoy, Rev. R. D., & W., UCMS.  
 McDonald, Miss M. D., PN, (A).  
 McKim, Rt. Rev. J., & W., PE.  
 McNaughton, Rev. R. E., & W., IND.  
 Miller, Rev. H. K., & W., RCUS.  
 Moule, Rev. G. H., & W., CMS.  
 Murray, Miss E. B., PE.  
 Musser, Mr. C. K., & W., IND.  
 Nothhelfer, Rev. Karl, & W., LM.  
 Nuno, Miss C. M., PE.  
 Oltman, Mr. Paul V., & W., PN.  
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 Paine, Miss M. A., MEC.  
 Perkins, Mr. H. J., & W., SDA.  
 Peters, Miss A. F., PE.  
 Phelps, Mr. G. S., & W., YMCA.  
 Philipps, Miss E. G., SPG.  
 Pider, Miss M. Z., MEC.  
 Pifer, Miss B. C., RCUS.  
 Pinsent, Mrs. A. M., UCC, (A).  
 Pond, Miss H. M., PE.  
 Powlas, Miss Annie, LCA.  
 Price, Rev. P. G., & W., UCC, (A).  
 Reifsnider, Rt. Rev. C. S., & W., PE.  
 Reischauer, Rev. A. K., & W., PN.  
 Rhoads, Miss E. B., AFP.  
 Roberts, Miss A., CMS.  
 Roe, Miss Mildred, YWCA.  
 Rolfe, Brigadier V., & W., SA.  
 Rusch, Mr. Paul, PE.  
 Ryder, Miss G. E., ABF.  
 Sansbury, Rev. C. K., & W., SPG.  
 Schaeffer, Miss M. R., PE.  
 Schereschewsky, Miss Caroline, PE.  
 Schoonover, Miss Ruth, YMJ.  
 Schweitzer, Miss Edna, EC.  
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Ogburn, Rev. N. S., & W., Nishi-  
nomiya Shigai.

Oxford, Rev. J. S., & W., Kobe.

Palmore, Rev. P. L., & W., Toku-  
yama.

Peavy, Miss Anne, (A).

Reed, Mr. J. P., & W., Nishino-  
miya Shigai.

Searcy, Miss M. G., (A).

Shannon, Miss I. L., (A).

Shannon, Miss K., (A).

Shaver, Rev. I. L., & W., Oita.

Smith, Mr. Roy, & W., Kobe, (A).

Stevens, Miss C. B., Osaka.

Stewart, Rev. S. A., & W., Gensan.

Stott, Rev. J. D., & W., Uwajima.

Tarr, Miss Alberta, Kure.

Towson, Miss Manie, Nakatsu.

Tumlin, Miss Mozelle, Kure.

Wainright, Rev. S. H., & W., (A).

Whitehead, Miss Mabel, Osaka.

Williams, Miss A. B., Osaka

## 27. Mino Mission.

Ackers, Miss Mary, Jane.

Miller, Miss E. L., Ogaki Gifu Ken.

Weidner, Miss S. L., Ogaki.

Whewell, Miss E. A., Ogaki.

**28. Board of Foreign Missions of the Methodist Protestant Church.**

Douglas, Miss C., Yokohama.  
Hempstead, Miss E. L., (A).  
Hodges, Miss O. I., Yokohama.  
Lynch, Rev. A. H., Atsuta, Nagoya.  
Warner, Rev. P. F., & W., Nagoya, (A).  
Williams, Miss M. E., (A).  
Wolfe, Miss E. M., Yokohama.

**29. Missionary Society of the Church of England in Canada.**

Archer, Miss A. L., Inuyama.  
Bailey, Miss Helen, Nagano.  
Bowman, Miss N. F. J., (A).  
Butcher, Miss K., Obuse.  
Foerstel, Miss M., Okaya.  
Hamilton, Miss F., Matsumoto.  
Hamilton, Bishop H. J., & W., Nagoya, (A).  
Horobin, Miss H. M., (A).  
Hawkins, Miss F. B., Okaya.  
Isaac, Miss I. L., Toyohashi.  
Lang, Miss K., Inariyama.  
Moss, Miss A. F., Takata.  
Powell, Miss, Obuse.  
Powles, Rev. P. S. C., & W., (A).  
Shaw, Miss L. L., Tokyo.  
Shore, Miss G., Gifu.  
Spencer, Rev. V. C., & W., Okaya.  
Start, Dr. R. K., Obuse.  
Walker, Miss Mae, Nagoya.  
Waller, Rev. J. G., & W., Nagano.  
Waller, Rev. W. W., (A).  
Watts, Rev. H. G., & W., Niigata.

**30. Nihon Kirisuto Kyokwai. (Presbyterian & Reformed).**

**31. Nihon Methodist Kyokwai. (UCC, MEC, MES).**

**32. Nihon Sei Ko Kwai. (CMS, MSCC, SPG, ANBM, PE).**

**33. Ost Asien Mission (East Asian Mission).**

Hessel, Rev. Egon, & W., Kyoto.  
Weidinger, Rev. K., & W., (A).

**34. Osaka Mission.**

Cribb, Miss E. Ruth, Osaka.  
Thornton, Rev. S. W., & W., Arima Machi.

**35. Omi Brotherhood.**

Vories, Mrs. J. E., Omi-Hachiman.

Vories, Mr. W. M., & W., Omi-Hachiman.

Vories, Mr. John, Jr., & Wife, Omi-Hachiman.

**36. Oriental Missionary Society.**

**37. Board of Foreign Missions, Presbyterian Church in Canada.**

Anderson, Miss Mary E., Kobe.  
MacDonald, Miss E. G., Kobe.  
MacKay, Rev. M. R., Kobe, (A).  
Murphy, Miss Gladys M., Kobe.  
Young, Rev. L. L., & W., (A).

**38. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.**

**(a) Missionary District of Kyoto.**

Cannell, Miss M. C., (A).  
Chapman, Rev. J. J., & W., Kyoto.  
Dickson, Miss E. L., Nara.  
Disbrow, Miss H. J., Kyoto.  
Foote, Miss E. L., Kyoto.  
Hester, Miss M. W., Nara.  
Jackson, Rev. R. H., (A).  
Johnson, Miss T., Kyoto.  
Jones, Dr. F. M., & W., Nishinomiya.  
Jones, Miss M. M., Osaka.  
Lloyd, Rev. J. H., & W., Wakayama.  
Morris, Rev. J. K., & W., Kyoto.  
Neely, Miss C. J., Kyoto.  
Nichols, Rt. Rev. S. H., & W., Kyoto.  
Oglesby, Mrs. J. M., Kyoto.  
Paine, Miss M. R., Obama.  
Powell, Miss C. R., Fukui.  
Shaw, Rev. H. R., & W., Kanagawa.  
Skiles, Miss Helen, Kyoto.  
Smith, Rev. P. A., & W., Hikone.  
Summers, Miss Gertrude, Kyoto.  
Van Kirk, Miss A. S., Osaka.  
Williams, Miss H. R., Kyoto.

**(b) Missionary Districts of North Tokyo and Tohoku.**

Andrews, Rev. E. L., & W., (A).  
Andrews, Rev. R. W., & W., To-chigi.  
Barbour, Miss Ruth, Tokyo.  
Binsted, Rt. Rev. N. S., & W., (A).  
Bowles, Dr. H. E., & W., Tokyo.  
Boyd, Miss L. H., Kawagoe.  
Boyle, Miss Helen, Sendai.



Branstad, Mr. K. E., (A).  
 Bryant, Miss Caroline, Tokyo.  
 Burnside, Miss Ruth, Tokyo.  
 Chappell, Rev. James, & W., Mito.  
 Cornwall-Leigh, M. H., Kusatsu.  
 Elliot, Dr. Mabel E., Tokyo.  
 Evans, Rev. C. H., & W., Tokyo.  
 Foote, Mr. E. W., & W., Tokyo.  
 Fowler, Mr. J. E., & W., Tokyo.  
 Gardiner, Miss E. W., Tokyo.  
 Gray, Miss G. V., Sendai.  
 Heywood, Miss C. G., Tokyo.  
 Harrison, Rev. E. R., & W., (A).  
 Hittle, Miss Dorothy, Sendai.  
 Hubbard, Miss Jeannette, Tokyo.  
 Humphreys, Miss Marian, Nikko.  
 Jansen, Miss B. A., (A).  
 Knapp, Deaconess S. T., Tokyo.  
 Lade, Miss H. R., Tokyo.  
 Lewis, Rev. H. N., & W., Sendai.  
 Madeley, Rev. W. F., Sendai.  
 Marshall, Mr. G. H., & W., Tokyo.  
 McGill, Miss M. B., Kusatsu.  
 McKim, Miss Bessie, Mito.  
 McKim, Rt. Rev. John, & W., Tokyo.  
 McKim, Miss Nellie, Mito.  
 Mead, Miss Bessie, Yamagata.  
 Murray, Miss E. B., Tokyo.  
 Nettleton, Miss Mary, Kusatsu.  
 Nuno, Miss C. M., Tokyo.  
 Palmer, Miss Maude R., Sendai.  
 Peters, Miss A. F., Tokyo.  
 Pond, Miss Helen M., Tokyo.  
 Ransom, Deaconess A. L., Isoyama.  
 Reifsnider, Rt. Rev. C. S., & W., Tokyo.  
 Rusch, Mr. Paul, Tokyo.  
 Schaeffer, Miss M. R., Tokyo.  
 Schereschewsky, Miss Caroline, Tokyo.  
 Scott, Mr. R. W., & W., Tokyo.  
 Shippis, Miss Helen K., Tokyo.  
 Shriver, Miss Vivian, Tokyo.  
 Smith, Mr. W. B., & W., Tokyo.  
 Spackman, Rev. H. C., & W., Tokyo.  
 Spencer, Miss Gladys G., Aomori.  
 St. John, Mrs. A. C., Tokyo.  
 Teusler, Dr. R. B., & W., Tokyo.  
 Thompson, Dr. W. C., & W., Tokyo.  
 White, Miss Sarah G., Tokyo.  
 Zoll, Mr. Donald, Sendai.

**39. Board of Foreign Missions of the Presbyterian Church of the United States of America.**

Alexander, Miss Sallie, Osaka.

Barnard Rev. C. E., & W., Yamaguchi.  
 Barr, Miss Margaret, Sapporo.  
 Bovenkerk, Rev. H. G., & W., Tsu.  
 Buchanan, Rev. D. C., & W., Kyoto.  
 Chapman, Rev. E. N., & W., Shingu.  
 Chapman, Rev. G. K., & W., Kobe.  
 Christianson, Miss Viola, Sapporo.  
 Clark, Rev. E. M., & W., Kobe.  
 Daugherty, Miss L. G., Tokyo.  
 Dunlop, Mrs. J. G., Shimonoseki.  
 Evans, Miss E. M., Sapporo.  
 Franklin, Rev. S. H., & W., Kyoto, (A).  
 Gillilan, Miss Elizabeth, Shimonoseki.  
 Gorbald, Mrs. R. P., Osaka.  
 Grube, Miss Alice, Tokyo.  
 Hail, Mrs. J. E., Osaka.  
 Halsey, Miss L. S., Tokyo.  
 Hannaford, Rev. H. D., & W., Tokyo.  
 Helm, Mr. N. T., & W., Tokyo.  
 Hereford, Miss Grace, Osaka.  
 Hereford, Miss Nannie, Sapporo.  
 Hereford, Rev. W. F., & W., Hiroshima.  
 Kerr, Rev. Wm. C., & W., Keijo Chosen.  
 Lake, Rev. L. C., & W., Sapporo.  
 Lamott, Rev. W. C., & W., Tokyo.  
 London, Miss M. H., Tokyo.  
 Mackenzie, Miss V. M., Shimonoseki.  
 Martin, Rev. D. P., & W., Osaka.  
 McCrory, Miss C. H., Otaru.  
 McDonald, Miss M. D., Tokyo, (A).  
 Monk, Miss A. M., Sapporo.  
 Oltman, Mr. P. V., & W., Tokyo.  
 Palmer, Miss H. M., Osaka.  
 Ransom, Miss M. H., Wakayama.  
 Reeve, Rev. W. S., & W., Osaka.  
 Reischauer, Rev. A. K., & W., Tokyo.  
 Reiser, Miss I. I., Kanazawa.  
 Riker, Miss Jessie, Yamada.  
 Riker, Miss S. M., Osaka.  
 Smith, Rev. J. C., & W., Wakayama.  
 Tremain, Rev. M. A., & W., (A).  
 Walling, Miss C. I., Tokyo.  
 Walser, Rev. T. D., & W., Tokyo.  
 Wells, Miss L. A., Yamaguchi.

**40. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (Southern Presbyterian).**

Archibald, Miss Margaret, Nagoya.  
Atkinson, Miss M. J., Takamatsu.  
Brady, Rev. J. H., & W., Kochi.  
Bryan, Rev. H. H., & W., Tokushima.

Buchanan, Miss E. O., Gifu.  
Buchanan, Rev. P. W., & W., Nagoya.

Buchanan, Miss Ruth A., Nagoya.  
Buchanan, Rev. W. C., & W., Gifu.  
Buchanan, Rev. W. McS., & W., Marugame.

Buchland, Miss R. E., Nagoya.  
Crawford, Rev. V. A., & W., (A).  
Currell, Miss S. McD., Marugame.  
Daniels, Miss M. E., Nagoya.  
Dowd, Miss A. H., Kochi.  
Erickson, Rev. S. M., & W., Takamatsu.

Fulton, Rev. S. P., & W., (A).  
Gardner, Miss E. E., Takamatsu.  
Hassell, Rev. A. P., & W., Tokushima.

Kirtland, Miss L. G., Marugame.  
Logan, Rev. C. A., Tokushima.  
Lumpkin, Miss E., Tokushima.  
McIlwaine, Rev. W. B., & W., (A).  
McIlwaine, Rev. W. A., & W., Nagoya.

Moore, Rev. J. W., & W., Takamatsu.

Moore, Rev. L. W., & W., Toyohashi.

Munroe, Rev. H. H., & W., Takamatsu.

Myers, Rev. H. W., & W., Kobe.  
Ostrom, Rev. H. C., & W., Kobe.  
Patton, Miss A. V., Okazaki.  
Patton, Miss F. D., Okazaki.  
Smythe, Rev. L. C. M., & W., Nagoya.

**41. Reformed Church in America.**

Bruns, Rev. Bruno, & W., Saga.  
Couch, Miss S. M., Nagasaki.  
Darrow, Miss Flora, Tokyo.  
De Maagd, Rev. J. C., & W., Beppu.  
Eringa, Miss Dora, Kurume.  
Hoekje, Rev. W. G., & W., Nagasaki.

Kuyper, Rev. H., & W., Oita.

Luben, Rev. B. M., & W., Tokyo.  
McAlpine, Mr. J. A., (A).  
Noordhoff, Miss Jean, Shimonoseki.  
Noordhoff, Miss Jean, Yokohama.  
Oltmans, Rev. A., Tokyo.  
Oltmans, Miss C. J., Yokohama.  
Pieters, Miss J. A., Shimonoseki.  
Peeke, Mrs. H. V. S., (A).  
Reeves, Miss Virginia, Yokohama.  
Shafer, Rev. L. J., & W., Yokohama.

Stegeman, Rev. H. V. E., & W., Tokyo, (A).

Taylor, Miss Minnie, Nagasaki.  
Ter Borg, Rev. J., & W., Kago-shima.

Walvoord, Miss F. C., Shimonoseki.  
Zander, Miss H. R., Yokohama.

**42. Reformed Church in the United States.**

Ankeney, Rev. A., & W., Sendai.  
Engelmann, Rev. M. J., & W., Aizu-Wakamatsu.  
Fesperman, Rev. F. L., & W., Sendai.

Garman, Miss Margaret, Sendai.  
Gerhard, Miss Mary E., Sendai.  
Gerhard, Rev. P. L., & W., Sendai.  
Gerhard, Mr. R. H., & W., Sendai.  
Hansen, Miss K. L., Sendai.  
Hoffman, Miss Mary E., Sendai.  
Kriete, Rev. C. D., & W., Sendai, (A).

Le Galley, Mr. C. M., Sendai, (A).  
Lindsey, Miss L. A., Sendai.  
Miller, Rev. H. K., & W., Tokyo.  
Nicodemus, Rev. F. B., & W., Sendai.

Noss, Rev. C., & W., Aizu-Wakamatsu.

Noss, Mr. G. S., & W., Aomori.  
Nugent, Rev. W. C., & W., Yamagata.

Pifer, Miss B. C., Tokyo.  
Schneider, Rev. D. B., & W., Sendai.

Schroer, Rev. G. W., & W., Morioka.

Seiple, Rev. W. G., & W., Sendai.  
Sipple, Mr. C. S., & W., Sendai.  
Smith, Miss Harriet, P. Sendai.  
Stoudt, Mr. O. M., & W., Sendai.  
Zaugg, Rev. E. H., & W., Sendai.

**43. Salvation Army.**

Best, Captain A., & W., Tokyo.  
Davidson, Ensign Chas., & W., Tokyo.

Frost, Ensign H., & W., Tokyo.  
 Rolfe, Brigadier V., & W., Tokyo.  
 Smyth, Major Annie, Tokyo.

#### 44. Scandinavian American Alliance Mission.

Anderson, Rev. Joel, & W., Tokyo.  
 Carlson, Rev. C. E., & W., Shimoda Machi.

#### 45. Southern Baptist Convention.

Clarke, Rev. W. H., Tokyo.  
 Dozier, Mrs. C. K., Kokura.  
 Dozier, Rev. E. D., & W., Fukuoka.  
 Hannah, Miss Lolita, Kokura.  
 Lancaster, Miss C. E., Kokura.  
 Mills, Rev. E. O., (A).  
 Ray, Rev. J. F., & W., Hiroshima.  
 Rowe, Mrs. J. H., (A).  
 Schell, Miss Naomi, Tobata.  
 Walne, Rev. E. N., & W., Shimono-seki.  
 Walne, Miss Florence, (A).  
 Williamson, Rev. N. F., & W., Fukuoka, (A).

#### 46. Seventh Day Adventists.

Anderson, Rev. A. N., & W., Aizu-Wakamatsu.  
 Armstrong, Rev. V. T., & W., Tokyo.  
 Dietrich, Mr. G., & W., Kobe.  
 Getzlaff, Dr. E. E., & W., (A).  
 Koch, Mr. A., & W., Sapporo.  
 Kraft, Mr. E. J., & W., Tokyo.  
 Millard, Mr. F. R., & W., Showa Machi.  
 Nelson, Rev. A. N., & W., Showa Machi.  
 Peck, Miss Ruby W., Tokyo.  
 Perkins, Mr. H. J., & W., Tokyo.  
 Thruston, Mr. C. F., & W., Showa Machi.  
 Voth, Miss Vivian, Tokyo.

#### 47. Society for the Propagation of the Gospel in Foreign Parts.

##### (a) Kobe Diocese.

Allen, Rev. E.  
 Barber, Miss D., Kobe.  
 Basil, Rt. Rev. Bishop J. S., Kobe.  
 Ford, Rev. J. C., Kobe.  
 Fowells, Miss A. Kobe.  
 Holmes, Miss Mary, (A).  
 Kennion, Miss O., Kobe.

Kettlewell, Rev. F., & W., Kobe.  
 Lea, Miss L., Kobe.  
 Saunders, Miss H., Kobe.  
 Sisters of the Community of the Epiphany, Kobe.  
 Smith, Miss E., Kobe.  
 Stokes, Miss K. S., Kobe.  
 Stranks, Rev. C. K., Kobe.  
 Strong, Rev. G. N., Shimono-seki.  
 Voules, Miss J., Himeji.  
 Walker, Mr. F. B., & W., Kobe.  
 Wood, Miss V., Kobe.

##### (b) Tokyo Diocese.

Ballard, Miss S., Tokyo.  
 Boyd, Miss Helen, Tokyo, (A).  
 Chope, Miss D. M., Tokyo.  
 Hailstone, Miss M. E., Tokyo.  
 Mander, Miss M. E., Tokyo, (A).  
 Philipps, Miss E. G., Tokyo.  
 Sisters of the Community of the Epiphany, Tokyo.  
 Stockdale, Miss K. F., Tokyo.  
 Tanner, Miss L. K., Tokyo.  
 Trott, Miss D., Tokyo.  
 Wooley, Miss K., Tokyo.

##### (c) South Tokyo Diocese.

Bucknill, Rev. E. G., & W., Yokohama.  
 Heaslett, Rt. Rev. Bishop S., & W., (A).  
 Sansbury, Rev. C. K., & W., Tokyo.  
 Shaw, Rev. R. D. M., & W., Tokyo.  
 Shepherd, Miss K. Hiratsuka.  
 Wordsworth, Miss R., Chiba.

#### 48. Foreign Missionary Society of the United Brethren in Christ.

Knipp, Rev. J. E., & W., Otsu Shi.  
 Shively, Rev. B. F., & W., Kyoto.

#### 49. United Church of Canada.

##### (a) General Board.

Ainsworth, Rev. F., & W., Matsumoto.  
 Albright, Rev. L. S., & W., (A).  
 Bott, Rev. G. E., & W., Tokyo.  
 Coates, Rev. H. H., & W., Kanazawa.  
 Coates, Mrs. W. G., Kofu.  
 Cragg, Rev. W. J. M., & W., Nishinomiya, (A).  
 Hennigar, Rev. E. C., & W., (A).  
 Holmes, Rev. C. P., & W., Fukui.



McKenzie, Rev. A. P., & W., Nishinomiya.  
 McKenzie, Rev. D. R., Nishinomiya.  
 McWilliams, Rev. W. R., & W., Nagoya.  
 Newman, Rev. R. G., & W., Shizuoka.  
 Norman, Rev. D., & W., Nagano.  
 Norman, Rev. W. H. H., & W., Nagoya.  
 Outerbridge, Rev. H. W., & W., Nishinomiya.  
 Parker, Mr. K. A., & W., Kobe.  
 Price, Rev. P. G., & W., Tokyo.  
 Rumball, Mr. W. E. P., Kobe.  
 Stone, Rev. A. R., & W., Hamamatsu.  
 Tench, Rev. G. R., & W., Kobe.  
 Whiting, Rev. M. M., & W., Nishinomiya.  
 Woodsworth, Rev. H. F., & W., Nishinomiya.  
 Wright, Rev. R. C., & W., (A).

**(b) Women's Missionary Society.**

Armstrong, Miss M. E., Toyama.  
 Barr, Miss L. M., Toyama.  
 Bates, Miss E. L., Tokyo.  
 Callbeck, Miss Louise, Kanazawa Shi.  
 Chappell, Miss C. S., Tokyo.  
 Clazie, Miss M. G., Tokyo.  
 Cook, Miss Duleie, Tokyo.  
 Courtice, Miss S. R., Tokyo.  
 Douglas, Miss L. M., Shizuoka.  
 Drake, Miss K., Shizuoka.  
 Govenlock, Miss I., Shizuoka.  
 Graham, Miss Jean, A. C., Tokyo.  
 Greenbank, Miss K. M., Kofu.  
 Haig, Miss M. T., Kofu.  
 Hamilton, Miss F. G., Tokyo.  
 Hurd, Miss H. R., Ueda.  
 Jost, Miss E. E., Kanazawa.  
 Jost, Miss H. J., Tokyo.  
 Keagey, Miss M. D., Hamamatsu.  
 Killam, Miss Ada, Nagano.  
 Kinney, Miss J. M., Tokyo.  
 Lediard, Miss Ella, Kanazawa.  
 Lehman, Miss Lois, Tokyo.  
 Leith, Miss M. Isobel, Tokyo.  
 Lindsay, Miss O. C., Shizuoka.  
 McLachlan, Miss A. M., (A).  
 McLeod, Miss A. O., Kofu.  
 Pinsent, Mrs. A. M., (A).  
 Rorke, Miss M. L., Fukui.  
 Ryan, Miss E. L., Fukui.  
 Sadler, Miss Neta, Nagano.  
 Saunders, Miss V., Kofu.  
 Scruton Miss, M. Fern, Ueda.

Staples, Miss M. M., (A).  
 Strothard, Miss A. O., Tokyo.  
 Suttie, Miss E. G., Kofu.  
 Tweedie, Miss E. G., Toyama.

**50. United Christian Missionary Society.**

Armbruster, Miss R. T., (A).  
 Asbury, Miss J. J., (A).  
 Clawson, Miss B. F., (A).  
 Crewdson, Rev. I. D., & W., (A).  
 Erskine, Rev. W. H., & W., (A).  
 Gibson, Miss Martha, (A).  
 Hendricks, Rev. K. C., & W., (A).  
 McCoy, Rev. R. D., & W., Tokyo.  
 Richey, Miss H. L., (A).  
 Trout, Miss J. M., (A).  
 Young, Rev. T. A., & W., Tokyo.

**51. Universalist General Convention.**

Bowen, Miss G., Tokyo.  
 Downing, Miss R. E., Tokyo.  
 Hathaway, Miss Agnes, Zushi.  
 Stetson, Rev. C. R., & W., (A).

**52. Wesleyan Methodist Convention of America.**

Gibbs, Rev. M. A., & W., Tokyo.

**53. World's Sunday School Association.**

**54. Woman's Union Missionary Society of America.**

Loomis, Miss C. D., Yokohama.  
 Lynn, Mrs. H. A., Yokohama.  
 Pratt, Miss S. A., Yokohama.  
 Rogers, Miss M. S., Yokohama.  
 Tracy, Miss M. E., Yokohama.

**55. Young Men's Christian Association.**

Durgin, Mr. R. L., & W., Tokyo.  
 Jorgensen, Mr. A., & W., Tokyo.  
 Phelps, Mr. G. S., & W., Tokyo.

**56. Yotsuya Mission.**

Chase, Mr. J. T., & W., Tokyo.  
 Cunningham, Rev. W. D., & W., Tokyo.  
 Farnham, Miss Grace, Tokyo.  
 Lemmon, Miss Vivian, Tokyo.  
 Schoonover, Miss Ruth, Tokyo.

**57. Young Women's Christian Association.**

Kaufman, Miss E. R., Tokyo.  
Roe, Miss Mildred, Tokyo.

**58. Foreign Missions of the Presbyterian Church of England.**

Adair, Miss Lily, Shoka.  
Band, Rev. E., & W., Tainan.  
Barclay, Rev. Thomas, Shanghai.  
Beattie, Miss M., Tainan.  
Brooking Miss, Shoka.  
Cullen, Miss G. S., (A).  
Cumming, Dr. G. G., & W., Shoka.  
Elliot, Miss Isabel, Shoka.  
Galt, Miss Jessie W., Tainan.  
Gauld, Miss Gretta, Tainan.  
Gauld, Mrs. M. A., Tainan.  
Landsborough, Dr. D., & W., Shoka.  
Little, Dr. J. L., & W., Tainan.  
Livingston, Miss A. A., Tainan.  
Mackintosh, Miss E. E., Tainan.  
MacLeod, Rev. D., & W., Shoka.  
Marshall, Rev. D. F., & W., Tainan.

Montgomery, Rev. W. E., & W., Tainan.

Singleton, Mr. L., & W., Tainan.  
Weighton, Mr. R. G. P. Tainan.

**59. Board of Foreign Missions of Presbyterian Church in Canada.**

Argall, Miss Phyllis, Tamsui.  
Adams, Miss A. E., Taihoku.  
Burdick, Miss A. M., Tamsui.  
Chisholm, Miss E. K., (A).  
Dickson, Rev. J., & W., Tamsui.  
Douglas, Miss D. C., (A).  
Gushue-Taylor, Dr. G., & W., Taihoku.  
Hermanson, Miss Hildar, Taihoku.  
Mackay, Mr. G. W., & W., Tamsui.  
MacVey, Miss Mary E., Taihoku.  
MacMillan, Rev. H. A., & W., Taihoku.  
Ramsay, Miss M. M., Tamsui.  
Stevens, Dr. E., & W., Taihoku.  
Taylor, Miss Isabel, Tamsui.  
Wilkie, Rev. D. E., & W., Tamsui.





## ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; (A) Absent; Address; Telephone Number; and Postal Transfer Number.

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| <p><b>Abel, Miss Dorothy L.</b>, 1927, MBW, (A), 101 Alton Ave., Indianapolis, Ind., U. S. A.</p> <p><b>Abel, Mr. Fred, &amp; W.</b>, 1913, MBW, (A), 101 Alton Ave., Indianapolis, Ind., U. S. A.</p> <p><b>Ackers, Miss Mary Jane</b>, 1933, MM, Ogaki, Gifu Ken.</p> <p><b>Acock, Miss Amy A.</b>, 1905, ABF, 50 Shimotera Machi, Himeji Shi, Hyogo Ken.</p> <p><b>Acock, Miss Winifred M.</b>, 1922, ABF, 1 of 8 Nakamaru, Kanagawa Ku, Yokohama Shi. (Tel. Honkyoku 2176).</p> <p><b>Adair, Miss Lily</b>, 1911, EPM, Shiro, Shoka, Formosa.</p> <p><b>Adams, Miss Ada E.</b>, 1927, PCC, Taihoku, Formosa.</p> <p><b>Adams, Miss Alice P.</b>, 1891, ABCFM, 95 Kadota Yashiki, Okayama. (Tel. 1297).</p> <p><b>Ainsworth, Rev. Fred, &amp; W.</b>, 1915, UCC, 1530 Yotsuya Machi, Matsumoto Shi, Nagano Ken.</p> <p><b>Akana, Mrs. Catherine</b>, 1929, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.</p> <p><b>Akard, Miss Martha</b>, 1913, LCA, Kyushu Jo Gakuin, Kumamoto Shigai. (Tel. 2187).</p> <p><b>Albright, Rev. L. S., &amp; W.</b>, 1926, UCC, (A), c/o Mission Rooms,</p> | <p>Wesley Bldgs., 299 Queen St. W., Toronto, Ont., Canada.</p> <p><b>Alexander, Rev. R. P., &amp; W.</b>, 1893, 1896, MEC, 2 Aoyama Gakuin, Midorigaoka, Shibuya Ku, Tokyo. (Tel. Aoyama (36) 2003-2010).</p> <p><b>Alexander, Miss Sallie</b>, 1894, PN, 739-A Sumiyoshi Machi, Sumiyoshi Ku, Osaka.</p> <p><b>Alexander, Miss Virginia E.</b>, 1903, MEC, 12 Kita Ichijo, Higashi 6 Chome, Sapporo Shi.</p> <p><b>Allchin, Rev. George</b>, 1882, ABCFM, (A), (Retired), Pelham, N. Y., U. S. A.</p> <p><b>Allen, Miss Annie W.</b>, 1905, UCC, Aisei Kwan, 47, Nichome, Kameido, Joto Ku, Tokyo Shi. (Tel. Sumida (74) 3102).</p> <p><b>Allen, Miss B. J.</b>, MEC, (A), Room 710, 150 Fifth Ave., New York City, U. S. A.</p> <p><b>Allen, Rev. E.</b>, AKC, 1927, SPG, 15 Shimoyamate Dori, 5 Chome, Kobe Shi.</p> <p><b>Allen, Miss Thomasine</b>, 1915, ABF, 31 Tenjin Machi, Morioka Shi.</p> <p><b>Altman, Miss Esther R.</b>, 1931, MEC, Kwanassui Jo Gakko, Higashi Yamate, Nagasaki.</p> <p><b>AMERICAN BIBLE SOCIETY</b>, 2 GINZA, 4 CHOME, KYOBASHI</p> <p><b>KU, TOKYO SHI.</b> (TEL. KYOBASHI (56) 6405).</p> |
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**AMERICAN TRACT SOCIETY, 4**  
GINZA, 5 CHOME, KYOBASHI  
KU, TOKYO SHI.

**Anderson, Rev. A. N., & W., 1914,**  
SDA, 75 Sengoku Cho, Aizu-  
Wakamatsu.

**Anderson, Miss Irene, 1928, EC,**  
Box 224 Route 2 Geneseo, Ill.,  
U. S. A.

**Anderson, Rev. Joel, & W., 1900,**  
SAM, 15 Uenohara, Nakano,  
Tokyo.

**Anderson, Miss M. E., 1930, PCC,**  
Nagamine Yama, Oishi, Nada  
Ku, Kobe.

**Anderson, Miss Myra P., 1930,**  
MES, Hiroshima Jo Gakuin, Ka-  
mi Nagarekawa Cho, Hiroshima  
Shi, Hiroshima Ken. (Tel. 506).

**Andrews, Rev. E. L., & W., 1922,**  
PE, (A), c/o Rev. G. H. C.  
Bartley, Baulking Vicarage, Near  
Farrington, Berks, England.

**Andrews, Miss Olive M. E., 1927,**  
IND, 5929 Oi Ito Machi, Shina-  
gawa Ku, Tokyo.

**Andrews, Rev. R. W., Ph. D., &**  
W., 1899, PE, 2 Irifune Cho, To-  
chigi Machi, Tochigi Ken.

**Andrews, Miss Sarah S., 1916, IND,**  
37 Oiwa Miyashita Cho, Shizuoka.

**Ankeney, Rev. Alfred, & W., 1914,**  
1923, RCUS, 60 Kozenji Dori,  
Sendai Shi, Miyagi Ken. (Tel.  
3687).

**Archer, Miss A. L., 1899, MSCC,**  
(Retired), 40 Kinoshita, Inuya-  
ma Owari, Aichi Ken.

**Archibald, Miss Margaret, 1928, PS,**  
Nagahei Cho, 5 Chome, Nagoya.

**Argall, Miss Phyllis, 1932, PCC,**  
Tamsui, Formosa.

**Armbruster, Miss Rose T., 1903,**  
UCMS, (A), (Retired), 1800 S.  
Humbolt, Denver Cal., U. S. A.

**Armstrong, Miss Margaret E., 1903,**  
UCC, (A), c/o Mrs. G. Wagar,

**Armstrong, Rev. V. T., & W.,**  
1921, SDA, Box 7, Suginami  
P. O., Tokyo. (Tel. Ogikubo  
2051).

**Asbury, Miss Jessie J., 1901,**  
UCMS, (A), (Retired), 4118,  
Monroe St., Los Angeles, Cal.,  
U. S. A.

**Ashbaugh, Miss Adella M., 1908,**  
MEC, Kwassui Jo Gakko, Higa-  
shi Yamate, Nagasaki Shi.

**Atkinson, Miss Anna P., 1882,**  
MEC, (A), (Retired), 321 Queen  
Anne Ave., Seattle, Wash., U.S.A.

**Atkinson, Miss Maria J., 1899, PS,**  
Hanazono Cho, Takamatsu.

**Aurell, Rev. K. E., & W., 1891,**  
BS, 645 Kugahara, Omori Ku,  
Tokyo.

**Axling, Rev. Wm., D. D., & W.,**  
1901, ABF, 5, Nichome, Shira-  
kawa Cho, Fukagawa Ku, Tokyo.

**Ayers, Rev. J. B., D.D., & W.,**  
1888, PN, (A), (Retired), 81  
Albany Ave., Toronto, Ont.,  
Canada.

## B

**Bach, Rev. D. G. M., & W., 1916,**  
LCA, 388 Shinyashiki Machi, Ku-  
mamoto.

**Baggs, Miss M. C., 1925, CMS, 7,**  
Nobori Cho, 2 Chome, Kure Shi.

**Bagley, Miss Kate, 1917, IND, (A).**

**Bagley, Miss Leila, 1929, MES,**  
Board of Missions, Doctor's  
Building, Nashville, Tenn, U.S.A.

**Bailey, Miss Barbara M., 1919,**  
MEC, 4 Aoyama Gakuin, Tokyo.  
(Tel. Aoyama (36) 2011).

**Bailey, Miss H., 1927, MSCC, Ki-  
tsune Ike, Nagano Shi.**

**Baker, Miss Elsie M., 1924, CMS,**  
Poole Girls' High School, Katsu-  
yama Dori 5 Chome, Higashinari  
Ku, Osaka. (Tel. Tennoji 290).

- Baldwin Mrs. J. M., 1890, CMS, (Retired), 540, Ikebukuro, 1 Chome, Toshima Ku, Tokyo.
- Baldwin, Miss C. M., 1930, CMS, 540, Ikebukuro, 1 Chome, Toshima Ku, Tokyo Shi.
- Ballard, Miss Susan, 1892, SPG, 23, Yarae Cho, Ushigome Ku, Tokyo.
- Band, Rev. Edward, & W., 1912, EPM, Presbyterian Middle School, Tainan, Formosa.
- Barber, Miss D., 1926, SPG, 56, Yuki no Go Cho, Minato Ku, Kobe Shi.
- Barbour, Miss Ruth, 1931, St. Luke's Hospital, Tsukiji Tokyo.
- Barclay, Rev. Thomas, D.D., 1874, EPM, Missionary Home, Shanghai, China.
- Barnard, Rev. C. E., & W., 1930, 1931, PN, Shimodate Koji, Yamaguchi.
- Barr, Miss L. M., 1920, UCC, 274, Sogawa Cho, Toyama Shi, Toyama Ken. (Tel. 2126).
- Barr, Miss Margaret, 1931, PN, Hokusei Jo Gakko, Sapporo.
- Barth, Rev. N. H., & W., 1928, AG, 1880 Shinohara Cho, Yokohama, Kanagawa Ken.
- Bartlett, Rev. Samuel C., D.D., & W., 1887, 1894, ABCFM, Imadegawa Tera Machi Nishi, 3-Suji-me, Kyoto. (Tel. Kami 3742).
- Basil, Rt. Rev. Bishop J. Simpson, D.D., 1910, SPG, Gwai, 15, Shimoyamate Dori, 5 Chome, Kobe Shi.
- Batchelor, Ven. John, D.D., & W., 1883, CMS, (Retired), Nishi 7 Chome, Kita Sanjo, Sapporo Shi.
- Bates, Rev. C. J. L., D.D., & W., 1902, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Bates, Miss E. L., 1921, UCC, 2, Torii Zaka, Azabu, Tokyo. (Tel. Akasaka (48) 1058).
- Bauernfeind, Miss Susan M., 1900, EC, 84, Sasugaya Cho, Koishikawa Ku, Tokyo Shi. (Tel. Koishikawa (85) 3546).
- Bazeley, Miss B. Rose, 1926, JEB, Shimo Mino Yama, Koriyama Cho, Ikoma Gun, Nara Ken.
- Beattie, Miss M., 1923, EPM, Girls School, Tainan, Formosa.
- Beatty, Mr. Harold E., & W., 1921, IND, 25 Hakashima Dori, 3 Chome, Fukiai Ku, Kobe.
- Bee, Mr. Wm., & W., 1926, JEB, 26, Shinyashiki, Tanabe, Nishi Gun, Wakayama Ken.
- Bender, Miss E. Q., MEC, (A), (Retired), Chambersburg, Pa., U. S. A.
- Bender, Mr. R., & W., 1927, 1924, AG, 3864 Nagasaki Machi, Tokyo. (A), 804 Haber St. New Castle, Pa., U. S. A.
- Bennett, Rev. H. J., & W., 1901, 1905, ABCFM, Higashi Machi, Tottori Shi, Tottori Ken. (Tel. 557).
- Bennett, Mrs. Mela B., 1879, ABF, (A), (Retired), 69 Sherman Pl., Ridgewood, N. J., U. S. A.
- Benninghoff, Rev. Harry B., D.D., & W., 1907, ABF, 551 Ichome, Totsuka Machi, Yodobashi Ku, Tokyo. (Tel. Ushigome (34) 3687. F.C. for Waseda Hoshien, 757866).
- Berry, Rev. A. D., 1902, MEC, 8 Aoyama Gakuin, Tokyo. (Tel. Aoyama (36) 2008-10).
- Best, Staff-Captain Arthur, & W., 1931, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kudan (33) 479, 2344).



- Bickle, Mrs. L. W.**, 1898, ABF, (Retired), 50, Shimotera Machi, Himeji.
- Bigelow, Miss Gertrude S.**, 1886, PN, (A), (Retired), 635 North Madison Ave., Pasadena, Calif., U. S. A.
- Binford, Mr. Gurney, & W.**, 1893, 1899, AFP, Shimotsuma Machi, Makabe Gun, Ibaraki Ken.
- Binsted, Rt. Rev. N. S., D. D., & W.**, 1915, PE, 281, 4th Ave., N. Y.
- Bishop, Rev. Charles, & W.**, 1879, MEC, (Retired), 10 Aoyama Gakuin, Tokyo. (Tel. Aoyama (36) 3008-10).
- Bixby, Miss Alice C.**, 1914, ABF, 50, Itchome, Minami Dori, Moto Imasato Cho, Higashi Yodogawa Ku, Osaka. (Tel. Kita 7005. F.C. Osaka 77362).
- Bixler, Mr. Orville D., & W.**, 1919, IND, Shioda Mura, Naka Gun, Ibaraki Ken. (F.C. Tokyo 73637).
- Blackmore, Miss Isabelle S.**, 1889, UCC, (A), (Retired), Salem, Yarmouth Country, Nova Scotia, Canada.
- Bosanquet, Miss A. C.**, 1892, CMS, (Retired), 47, Shinsaka Machi, Akasaka, Tokyo Shi.
- Bott, Rev. G. E., & W.**, 1921, UCC, 23, Kamitomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638).
- Bouldin, Dr. G. W., & W.**, IND, 1 of 8 Nakamura, Kanagawa Ku, Yokohama Shi.
- Bovenkerk, Rev. H. G., & W.**, 1930, PN, 1236 Besai Cho, Tsu, Ise.
- Bowen, Miss Georgene**, 1925, UGC, Blackmer Home, 50, Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
- Bowles, Mr. G., & M.**, 1901, 1893, AFP, 14, Mita Daimachi, 1 Chome, Shiba Tokyo. (Tel. Mita (45) 804).
- Bowles, Dr. H. E., & W.**, 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Bowman, Miss N. F. J.**, 1907, MSCC, (A), 604, Jarvis St. Toronto, Canada.
- Boyd, Miss Helen**, 1912, SPG, (A), 25, Iwato Cho, Ushigome Ku, Tokyo.
- Boyd, Miss Louisa H.**, 1902, PE, Kuruwa Machi, Kawagoe Shi, Saitama Ken.
- Boydell, Miss K. M.**, 1919, CMS, Ryoin Dori, Nogata Shi, Fukuoka Ken.
- Boyle, Miss Helen**, 1928, PE, 69, Motokaji Cho, Sendai.
- Brady, Rev. J. Harper, & W.**, 1917, PS, 180 Takajo Machi, Kochi, Shikoku.
- Braithwaite, Mr. G. Burnham, & W.**, 1923, 1922, AFP, 5, Hikawa Cho, Akasaka, Tokyo, Shi. (Tel. Aoyama (36) 7440). JBTS, 4 Ginza, 4 Chome, Kyobashi Ku, Tokyo Shi. (Tel. Kyobashi (56) 4573. F.C. Tokyo 2273).
- Branstad, Mr. K. E.**, 1924, PE, (A), Church Mission House, 281 Fourth Ave, New York N. Y., U. S. A.
- Briggs, Mrs. F. C.**, 1895, ABF, (A), (Retired), 34, Chestnut Terrace, Newton Center, Mass., U.S.A.
- BRITISH AND FOREIGN BIBLE SOCIETY**, 95, YEDO MACHI, KOBE KU, KOBE, (TEL. SAN-NOMIYA 2725).
- Brittain, Miss Blanche**, 1929, MEC, (A), 621 Railroad St., Iowa Falls, Iowa, U. S. A.
- Brokaw, Rev. Harvey, D. D., & W.**, 1896, PN, (A), c/o C. C. Sims, 819, Hepburn St., Williamsport, Pa., U. S. A.
- Brooking Miss** 1933, EPM, Shinro, Shoka, Formosa.
- Brown, Miss O.**, 1930, JRM, Haze, Higashimozu Mura, Senpoku Gun, Osaka Fu. (Tel. Fukuda 8).

- Brumbaugh, Rev. T. T., & W.,** 1924, MEC, 65, Miyashita Cho, Koishikawa Ku, Tokyo Shi.
- Bruns, Rev. Bruno, & W.,** 1930, RCA, Nishi Hori Bata, Saga Shi, Saga Ken.
- Bryan, Rev. Harry H., & W.,** 1931, PS, Maegawa Cho, Tokushima Shi, Tokushima Ken.
- Bryant, Miss Caroline,** 1932, PE, St. Margaret's School, Kugayama, Suginami Ku, Tokyo.
- Buchanan, Rev. D. C., & W.,** 1921, PN, Ichijo Dori, Muro Machi, Nishi Ichijo, Kyoto.
- Buchanan, Miss Elizabeth O.,** 1914, PS, Minami Nagahata Cho, Gifu.
- Buchanan, Rev. P. W., & W.,** 1925, PS, 32, Nagaike Cho, 2 Chome, Naka Ku, Nagoya.
- Buchanan, Miss Ruth A.,** 1930, PS, Nagahei Cho, 5 Chome, Nagoya.
- Buchanan, Rev. Walter McS., D.D., & W.,** 1895, PS, 439 Nakabu, Marugame.
- Buchanan, Rev. Wm. C., D. D., & W.,** 1891, 1923, PS, Shiyakusho Mae, Gifu.
- Buckland, Miss Ruth A.,** 1924, PS, Nagahei Cho, 5 Chome, Nagoya.
- Buchnill, Rev. E. G., & W.,** 1927, SPG, 234 Yamate Cho, Naka Ku, Yokohama.
- Buncombe, Rev. W. P., & W.,** 1888, CMS, (Retired), 24 Naka Rokubancho, Kojimachi Ku, Tokyo Shi.
- Bunker, Miss Annie** 1928, JRM, Oaza Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).
- Burdick, Miss Alma M.,** 1927, PCC, Tamsui, Taiwan.
- Burmeister, Miss Margaret,** 1926, MEC, (A), Redwood Falls, Minn., U. S. A.
- Burnet, Miss M. A.,** 1917, CJPM, 156 Hyaku Ken Machi, Maebashi Shi, Gumma Ken.
- Burnside, Miss Ruth** 1923, PE, American Church Mission, Ikebukuro, Tokyo.
- Bushe, Miss S. L. K.,** 1921, CMS, 24, Hirakawa Cho, 6 Chome, Kojimachi Ku, Tokyo.
- Buss, Rev. Bernhard, & W.,** 1928, LM, Noborito, Inada Machi, Kanagawa Ken.
- Butcher, Miss K.,** 1929, MSCC, New Life Sanitorium, Obuse Mura, Kami Takai Gun, Nagano Ken.
- Butler, Miss Bessie,** 1921, JRM, Oaza Tomizawa, Sendai Shi, Miyagi Ken.
- Buzzell, Miss Annie S.,** 1892, ABF, 12, Kita Yobancho, Sendai.
- Byers, Miss Florence M.,** 1928, AG, c/o Children's Home, 240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken.
- Byler, Miss Gertrude M.,** 1927, MEC, 9, Nakakawaragi Cho, Hirosaki Shi Aomori Ken.

## C

- Callahan, Rev. W. J., & W.,** 1891, MES, 10, Ichiban Cho, Matsuyama, Ehime Ken.
- Callbeck, Miss Louise,** 1921, UCC, 14, Saibansho Dori, Kanazawa Shi. (Tel. 1607).
- Cannell, Miss Mona C.,** 1922, PE, (A), 281 Fourth Ave., New York, N. Y., U. S. A.
- Carlson, Rev. C. E., & W.,** 1913, SAM, Shimoda Machi, Shizuoka Ken.
- Carpenter, Miss M. M.,** 1895, ABF, 34 of 62 Hayashi Cho, Koishikawa Tokyo.
- Carroll, Miss Sallie E.,** 1926, MES, 55, Niyaage Machi, Oita Shi, Oita Ken.

- Cary, Miss Alice E.**, 1915, ABCFM, 236 Shukugawa, Nishinomiya Shigai, Hyogo Ken. (Yodogawa Zenrinkwan, (Tel. Kita 5004).
- Cary, Rev. Frank, & W.**, 1909, 1916, ABCFM, 6, Tomika Cho, 3 Chome, Otaru Shi, Hokkaido.
- Cary, Rev. H. M., D.D., & W.**, 1924, UGC, 5 Sakurayama, Nakano Machi, Tokyo.
- Cary, Mrs. Otis**, 1878, ABCFM, (Retired), 235, Shukugawa, Nishinomiya Shigai, Hyogo Ken.
- Chapman, Rev. E. N., & W.**, 1917, PN, Isada, Shingu, Wakayama Ken.
- Chapman, Rev. G. K., & W.**, 1921, PN, 512 Nakano Cho, Kobe.
- Chapman, Rev. J. J., & W.**, 1899, PE, Karasumaru Dori, Sagaru, Kyoto Fu. (Tel. Nishijin 2372. F.C. Osaka 33829).
- Chappell, Miss Constance S.**, 1912, UCC, Woman's Christian College, Kami Igusa Machi, Suginami Ku, Tokyo Shi. (Tel. Ogi-kubo 2049).
- Chappell, Rev. James, & W.**, 1895 PE, 536, Nakano Machi, Mito, Ibaragi Ken.
- Charles, Miss E.**, 1933, JRM, 162, Kita Yobancho, Sendai. (Tel. 3315).
- Chase, Mr. J. T., & W.**, 1927, YMJ, 27, Sakurayama, Nakano Machi, Tokyo.
- Chase, Miss Laura**, 1915, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama (36) 2011).
- Cheney, Miss Alice**, 1915, MEC, Iai Jo Gakko, Hakodate, Hokkaido.
- Chisholm, Miss Ethel K.**, 1929, PCC, (A), 372, Bay St., Toronto, Ont., Canada.
- Chope, Miss D. M.**, 1917, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- CHRISTIAN LITERATURE SO-**
- CIETY, 2-1, GINZA, 4, CHOME, KYOBASHI KU, TOKYO SHI,** (TEL. KYOBASHI (56) 7001).
- Christianson, Miss Viola**, 1931, PN, Hokusei Jo Gakko, Sapporo, Hokkaido.
- CHURCH PUBLISHING SOCIETY,** 24, ZAIMOKU CHO, AZABU KU, TOKYO SHI. (TEL. AOYAMA (36) 7802).
- Clapp, Miss Frances B.**, 1918, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.
- Clark, Rev. E. M., Ph. D., & W.**, 1920, PN, 18/4 Nagamine Yama, Oishi, Nada Ku, Kobe.
- Clarke, Rev. W. H., D. D.**, 1899, SBC, 41, Kago Machi, Koishikawa Ku, Tokyo.
- Clawson, Miss Bertha F.**, 1898 UCMS, (A), (Retired), 803, South Main St., New Castle, Ind., U. S. A.
- Clazie, Miss Mabel G.**, 1905, UCC, 47, Nichome, Kameido, Joto Ku, Tokyo Shi. (Tel. Sumida (74) 3102).
- Clement, Mr. J. J.**, 3864, 3 Chome, Minami Nagasaki Machi, Tokyo.
- Clench, Miss M.**, 1923, IND, St. Mary's Hostel Shinta Machi, Matsumoto.
- Cleveland, Mrs. J. G.**, 1887, MEC, (A), (Retired), Bank of Italy, San Jose, Cal., U.S.A.
- Coates, Rev. H.H., D.D., & W.**, 1890, UCC, 10 Nakatakajo Machi, Kanazawa Shi, Ishikawa Ken.
- Cobb, Rev. E. S., D.D., & W.**, 1904, ABCFM, Ichijo Dori, Karasumaru Nishi, Kyoto.
- Cobb, Rev. J. B., & W.**, 1918, MES, Eki Mae, Ashiya, Muko Gun, Hyogo Ken.
- Coe, Miss Estella L.**, 1911, ABCFM, (A), c/o ABCFM, 14, Beacon St., Boston, Mass., U. S. A.



- Colborne, Mrs. S. E., 1897, CMS, (Retired), Minamihara, Awa Gun, Chiba Ken.
- Coles, Miss A. M. M., 1909, JEB, (Retired), Sunrise Home, Okura-dani, Akashi, Hyogo Ken.
- Collins, Mr. A. M., & W., 1929, JEB, (A), 4 Warwick Road Cambridge, Cape Province, South Africa.
- Collins, Miss Mary D., 1929, MEC, (A), 1207 N. Twelfth St., Philadelphia, Pa., U.S.A.
- Colvin, Miss Thelma, 1932, MES, 35, Nakayamate Dori 4 Chome, Kobe.
- Converse, Miss Clara, 1890, ABF, (Retired), 14, Asahigaoka, Kanagawa Ku, Yokohama.
- Cook, Miss Dulcie, 1930, UCC, 2, Toriizaka, Azabu Ku, Tokyo Shi. (Tel. Akasaka (48) 1058).
- Cook, Miss M. M., 1904, MES, Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji Ku, Osaka Shi. (Tel. Minami 1475).
- Cooper, Miss Lois W., 1928, MES, Hiroshima Jo Gakuin, Kamimagarekawa Cho, Hiroshima.
- Coote, Mr. Leonard W., & W., 1913, JAM, Box 5, Ikoma P.O., Nara Ken. (F.C. Osaka 59874).
- Cornwall-Leigh, Miss Mary H., 1916, PE, Jizo, Kusatsu, Gumma Ken.
- Couch, Miss Helen, 1916, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki Shi, Nagasaki Ken.
- Couch, Miss S. M., 1892, RCA, 96 Kami Nishiyama Machi, Nagasaki Shi, Nagasaki Ken.
- Course, Mr. James H., & W., 1928, IND, American School 1985 Kami Meguro 2 Chome, Meguro, Tokyo.
- Courtice, Miss Sybil R., 1910, UCC, 2, Toriizaka, Azabu Ku, Tokyo Shi. (Tel. Akasaka (48) 1058. F.C. Tokyo 44665).
- Covell, Mr. J. Howard, & W., 1920, ABF, 1327 Minami Ota Machi, Naka Ku, Yokohama. (Tel. Kanto Gakuin, Chojamachi, 2108. F.C. Tokyo 73127).
- Cox, Miss A. M., 1930, CMS, Amagasaki.
- Cox, Mr. Luther B., 1930, ABCFM, 14 Beacon St., Boston Mass., U. S. A.
- Cozad, Miss Gertrude, 1888, ABCFM, (A), (Retired), 140 W., Eighth St., Claremont, Cal., U. S. A.
- Cragg, Rev. W. J. M., D.D., & W., 1911, UCC, (A), Kwansei Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Crawford, Rev. V. A., & W., 1929, PS, (A), 180 Takajo Machi, Kochi.
- Crew, Miss Angie, 1923, ABCFM, Kobe Jo Gakuin, Taisha Mura, Nishinomiya Shigai, Hyogo Ken. (Tel. Nishinomiya 2264-65).
- Crew, Mrs. G. K., 1931, ABCFM, Kobe Jo Gakuin, Taisha Mura, Nishinomiya Shigai, Hyogo Ken. (Tel. Nishinomiya 2264-65).
- Credson, Rev. Ira D., & W., 1922, UCMS, (A), Farwell, Mich., U. S. A.
- Cribb, Miss E. R., 1909, OM, 9 Dembo Machi, Kita Nichome, Nishiyodogawa Ku, Osaka Shi.
- Cronk, Miss Alpheia, 1930, MES, Hiroshima Jo Gakuin, Kamimagarakawa Cho, Hiroshima Shi, Hiroshima Ken. (Tel. 3860).
- Crosby, Miss Amy R., 1913, ABF, (A), 26, Clarendon St., Malden, Mass., U. S. A.
- Cuddeback, Miss Margaret E., 1931, ABF, 2 Nakajima Cho, Sendai.
- Cullen, Miss Gladys S., 1926, EPM, Shinro, Tainan, Formosa.
- Cumming, Dr. G. G., & W., 1936, EPM, Shinro, Sheka, Formosa.

Cunningham, Rev. W. D., & W., 1901, YMJ, 6, Naka Cho, Yotsuya Ku, Tokyo.

Currell, Miss Susan McD., 1921, PS, Marugame, Kagawa Ken.

Curry, Miss Olive, 1925, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki Shi, Nagasaki Ken.

Curtice, Miss Lois K., 1914, MEC, Hirosaki Jo Gakko, Hirosaki Shi, Aomori Ken.

Curtis, Miss Edith, 1911, ABCFM, 235, Shukugawa, Nishinomiya Shigai, Hyogo Ken.

Curtis, Rev. F. S., & W., 1888, PN, (Retired), 346, Yale Ave. New Haven, Conn., U.S.A.

Curtis, Mrs. W. L., 1890, ABCFM, (A), 520 Mayflower Rd., Claremont, Cal., U.S.A.

Cuthbertson, Mr. J., & W., 1905, JEB, 102, Umemoto Cho, Kobe.

Cypert, Miss Lillie D., 1917, IND, 616 Kichijoji, Tokyo Fu.

## D

Daniel, Miss N. Margaret, 1898, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama (36) 2011).

Daniels, Miss Mabel, 1928, PS, Shirakabe Cho, Itchome 11, Nagoya.

Dann, Miss J. M., 1929, JRM, The Janet Dempsie Memorial Hospital, Oaza Tomizawa, Sendai Shi, Miyagi Ken.

Darrow, Miss Flora, 1922, RCA, 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.

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- Feely**, Miss Gertrude, 1931, MES, 55, Niage Machi, Oita Shi, Oita Ken.
- Fehr**, Miss Vera, J., 1920, MEC, Kwassui Jo Gakko, Nagasaki Shi, Nagasaki Ken.
- Fesperman**, Rev. Frank, L., & W., 1919, RCUS, 112 Kita Niban Cho, Sendai Shi, Miyagi Ken.
- Field**, Miss Ruth, 1927, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka Shi.
- Field**, Miss Sarah M., 1917, ABCFM, Kobe Jo Gakuin, Taisha Mura, Nishinomiya Shigai, Hyogo Ken. (Tel. Nishinomiya 2264-65).
- Finch**, Miss Mary D., 1925, MES, Hiroshima Jo Gakuin, Kamina-garekawa Cho, Hiroshima Shi, Hiroshima Ken. (Tel. 506).
- Finlay**, Miss L. Alice, 1906, MEC, 143, Kajiya Cho, Kagoshima. (Tel. Kagoshima 1592).
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- Franklin**, Rev. S. H., & W., 1929, PN, c/o 156, Fifth Ave., New York.
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- Gushue-Taylor, Dr. G., M.B.B.S., F.R.G.S., & W., 1911, PCC, Taihoku, Formosa.
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- Hessel**, Rev. Egon, & W., 1931, OAM, 10, Higashi Machi, Shogoin Cho, Kyoto. (Tel. Kami 5754. (F.C. Osaka 18460).
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**Jones**, Miss Nellie M., 1931, PE, St., Barnabas' Hospital, 66 Saikudani Cho, Tennoji Ku, Osaka, (Tel. Minami 2319).

**Jones**, Mr. Tudor J., & W., 1924, JEB, 5/703, Yakushi Dori, 4 Chome, Nada Ku, Kobe.

**Jorgensen**, Mr. Arthur, & W., 1912, YMCA, 4 of 7, Nichome, Fujimi Cho, Kojimachi, Tokyo.

**Jost**, Miss Eleanor E., 1928, UCC, 14, Saibansho Dori, Kanazawa Shi, Ishikawa Ken. (Tel. 1607).

**Jost**, Miss H. J., 1898, UCC, 4 Aoyama Gakuin, Midorigaoka 22, Shibuya Ku, Tokyo. (Tel. Aoyama (36) 2008).

**Judson**, Miss Cornelia, 1887, ABCFM, (Retired), 138, Hauck St., Auburndale Mass., U.S.A.



**Juergensen, Miss Agnes**, 1913, AG, 1666 Takinogawa Machi, Takinogawa Ku, Tokyo.

**Juergensen, Mr. C. F., & W.**, 1913, AG, 1666 Takinogawa Machi, Takinogawa Ku, Tokyo.

**Juergensen, Mr. John W., & W.**, 1919, AG, 18, 5 Chome Shogetsu-Cho, Minami Ku, Nagoya Shi. (F. C. Nagoya 17871).

**Juergensen, Miss Marie**, 1913, AG, 1666 Takinogawa Machi, Takinogawa Ku, Tokyo.

## K

**Kane, Miss Marion E.**, 1932, ABCFM, Kobe Joshi Shingakko, Okadayama, Nishinomiya Shigai. (Tel. Nishinomiya 2624).

**Karen, Rev. A., & W.**, 1922, LGAF, 1633 Ikebukuro, 3 Chome, Toshima Ku, Tokyo Shi.

**Kaufman, Miss Emma R.**, 1912, YWCA, 12, Kita Koga Cho, 1 Chome, Surugadai, Kanda Ku, Tokyo. (Tel. Kanda (25) 1118-9).

**Keagey, Miss Margaret D.**, 1908, UCC, Matsushiro Cho, Hamamatsu Shi, Shizuoka Ken.

**Kellow, Mrs. Mary Lee**, 1931, IND, Emmaus House, 161 Yamamoto Dori, 4 Chome, Kobe.

**Kelly, Miss R.**, 1932, JRM, 162, Kita Yobancho, Sendai Shi, Miyagi Ken. (Tel. 3315).

**Kennard, Rev. J. S., Jr., Ph. D., Lit. D., & W.**, 1920, 1923, ABF, 166, Sanya, Yoyogi, Shibuya Ku, Tokyo. (Tel. Yotsuya 3786).

**Kennedy, Miss Claire E.**, 1924, IND, 68, 1 Chome, Zoshigaya, Tokyo.

**Kennion, Miss Olive**, 1921, SPG, 550, Kunitama Dori, 4 Chome, Kobe Shi.

**Kerr, Rev. W. C., & W.**, 1908, 1912, PN, 33, Kitsui-indo, Keijo, Chosen.

**Kettlewell, Rev. F. M. A., & W.**, 1905, SPG, 2 of 1158, Kaketa, Mikage Cho, Kobe Shigai.

**Kilburn, Miss Elizabeth H.**, 1919, MEC, 2 Higashi Sanban Cho, Sendai.

**Killam, Miss Ada**, 1902, UCC, 12, Agata Machi, Nagano Shi, Nagano Ken. (Tel. 1789).

**Kinney, Miss Janie M.**, 1905, UCC, 2, Torii Zaka, Azabu Ku, Tokyo Shi. (Tel. Akasaka (48) 1058).

**Kirkaldy, Miss M.**, 1924, JRM, 162, Kita Yobancho, Sendai, Miyagi Ken. (Tel. 3315).

**Kirtland, Miss Leila G.**, 1910, PS, Marugame Shi, Kagawa Ken.

**Kludt, Miss Ann M.**, 1922, ABF, (A), 108, Conklin Ave., Grand Forks, N., Dakota, U.S.A.

**Knapp, Deaconess Susan T.**, 1918, PE, American Church Mission, Ikebukuro, Tokyo.

**Knipp, Rev. J. Edgar, D.D., & W.**, 1900, UB, Kamide, Miidera Shita, Otsu Shi.

**Knudten, Rev. A. C., & W.**, 1920, LCA, 258, Motokoi, Chikusa Machi, Higashi Ku, Nagoya.

**Koch, Mr. Alfred, & W.**, 1924, SDA, 6 Jo, Nishi, 11 Chome, Sapporo, Hokkaido.

**Kraft, Mr. E. J., & W.**, 1921, SDA, Box 7, Sugunami P.O. Tokyo. (Tel. Ogikubo 2051).

**Kramer, Miss Lois F.**, 1917, EC, 93, Takehaya Cho, Koishikawa Ku, Tokyo.

**Krider, Rev. W. W., & W.**, 1920, MEC, (A), c/o 150 Fifth Ave., New York, N.Y.

**Kriete, Rev. C. D., & W.**, 1911, RCUS, Missionary Home, Clinton Ave., Tiffin, Ohio.

**Kuecklich, Miss Gertrud**, 1922, EC, 310 Sumida Machi, Nichome, Mukojima Ku, Tokyo.

Kuyper, Rev. Hubert, & W., 1911, 1912, RCA, 1852 Nakajima Ura, Oita Shi, Oita Ken. (F.C. May D. Kuyper, Fukuoka 10901, Eisei-kwan, Fukuoka 3322).

KYO BUN KWAN, 2 GINZA, 4 CHOME, KYOBASHI KU, TOKYO SHI. (TEL. KYOBASHI (56) 7001).

## L

Lade, Miss Helen R., 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.

Lake, Rev. L. C., & W., 1916, PN, Kita Shichijo, Nishi, 6 Chome, Sapporo.

Lamott, Rev. W. C. & W., 1919, PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo.

Lancaster, Miss C. E., 1920, SBC, Seinan Jo Gakuin, Itozu, Kokura Shi, Fukuoka Ken.

Landis, Mrs. H. M., 1888, PN, (Retired), c/o Mrs. Guido Gores, 3874 Clifton Ave., Cincinnati, O., U.S.A.

Landsborough, Dr. David, & W., 1895, EPM, Shinro, Shokwa, Formosa.

Lane, Miss E. A., 1912, CMS, Seishi Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.

Lang, Rev. Ernst, & W., 1928, LM, 405, Miyatani, Kikuna Machi, Kanagawa Ku, Yokohama.

Lang, Miss K., 1930, MSCC, Inariyama Machi, Nagano Ken.

Layman, Rev. H. L., D.D., & W., 1895, MP, (Retired), Lorrains Court, Berea, Ky., U.S.A.

Lea, Rt. Rev. Arthur, D. D., & W., 1897, 1900, CMS, (A), c/o CMS, 6, Salisbury Square, London, E.C. 4.

Lea, Miss L. B. A., 1927, SPG, Shoin Koto Jo Gakko, Aotani Cho, 3 Chome, Nada Ku, Kobe.

Learned, Rev. D. W., Ph. D., & W., ABCFM, (Retired) 520 Mayflower Rd., Claremont, Cal., U.S.A.

Leavitt, Miss Julia, 1881, PN, (Retired), c/o Mrs. J. Carton, 903 S. Seventeenth St., Fort Smith, Ark., U.S.A.

Lediard, Miss Ella, 1916, UCC, 14, Saibansho Dori, Kanazawa Shi, Ishikawa Ken. (Tel. 1607).

Lee, Miss Mabel, 1903, MEC, 2 Higashi Sanban Cho, Sendai.

LeGalley, Mr. Charles M., 1929, RCUS, 95 Mercer Street, Princeton, N. J.

Lehman, Miss Lois, 1922, UCC, 2, Torii Zaka, Azabu Ku, Tokyo Shi. (Tel. Akasaka (48) 1058).

Leith, Miss M. Isabel, 1933, UCC, Eiwa Jo Gakko, Nishikusabuka Machi, Shizuoka Shi, Shizuoka Ken. (Tel. 1417).

Lemmon Miss, Vivian, 1930, YMJ, Naka Cho, Yotsuya, Tokyo.

Lewis, Rev. H. M., & W., 1932, PE, 109, Kita Ichiban Cho, Sendai.

Lindsay, Miss Olivia C., 1912, UCC, Eiwa Jo Gakko Nishikusabuka Machi, Shizuoka Shi, Shizuoka Ken. (Tel. 1417).

Lindsey, Miss Lydia A., 1907, RCUS, 16 Juniken Cho, Komagafukuro, Sendai. (Tel. 3673).

Lindstrom, Mrs. C., CMA, (Retired), 135, Kumochi Dori, 4 Chome, Kobe.

Linn, Rev. J. K. & W., 1915, LCA, (A), Board of Foreign Missions, 18 East Mt. Vernon Place Baltimore, Md., U.S.A.

Lippard, Rev. C. K., D.D., & W., 1900, Itchome Tani Machi, Moji Shi.

Lippard, Miss Faith, 1925, LCA, 217 Nakanohashi Koji, Saga Shi, Saga Ken.

Little, Dr. J. L., & W., 1931, EPM,

- Shinro Hospital, Tainan, Formosa.
- Livingston, Miss Anne A., 1913, EPM, Shinro, Tainan, Formosa.
- Lloyd, Rev. J. H., & W., 1908, 1914, PE, Wakayama Shi, Wakayama Ken.
- Lloyd, Miss M., 1929 JRM, 162, Kita Yobancho, Sendai. (Tel. 3315).
- Logan, Rev. C. A., D.D., 1902, PS, 171, Terashima Machi, Tokushima.
- London, Miss M. H., 1907, PN, Joshi Gakuin, 33 Kami Ni Ban Cho, Kojimachi Ku, Tokyo.
- Loomis, Miss Clara D., 1901, WU, Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. 2-3003).
- Luben, Rev. Barnard M., & W., 1929, 1932, RCA, 5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo Shi.
- Luke, Mr. P. T., 1932, JEB, 85, Atago Cho Nichome, Shiba Ku, Tokyo.
- Lumpkin, Miss Estelle, 1911, PS, Tokushima Honcho, Tokushima.
- Luthy, Rev. S. R., & W., 1922, MEC, 2 Higashi Samban Cho, Sendai Shi.
- Lye, Miss Florence, 1929, J.A.M., 5 Ikoma P.O. Nara Ken.
- Lynch, Rev. A. H., 1930, MP, 105, Tamano Cho, Atsuta, Nagoya.
- Lynn, Mrs Harrison A., 1921, WU, Kyoritsu Joshi Shin Gakko, 212 Bluff, Yokohama. (Tel. 2-3003).
- M**
- MacCausland, Miss Isabelle, L. H. D., 1920, ABCFM, Kobe Jo Gakuin, Taisha Mura, Nishinomiya Shigai, Hyogo Ken. (Tel. Nishinomiya 2264-65).
- MacDonald, Miss E. G., 1929, PCC, Nagamine Yama, Oishi, Nada Ku, Kobe.
- MacKay, Mr. George W., & W., 1911, PCC, Tamsui, Formosa.
- MacKay, Rev. M. R., 1934, PCC, Nagamine Yama Oishi, Nada Ku, Kobe.
- MacKenzie, Miss Virginia M., 1919, PM, Sturges Seminary, Maruyama Cho, Shimonoseki.
- Mackintosh, Miss Sabine E., 1916, EPM, Presbyterian Girls School, Tainan, Formosa.
- McLachlan, Miss A. M., UCC, 1924, (A), Pipestone, Manitoba, Canada.
- MacLean, Miss J. C. 1928, PCC, Almonte, Ontario, Canada.
- MacLeod, Rev. Duncan, D.D., 1907 EPM, 194 North Gate, Shoka, Formosa.
- McLead, Miss Anna, O., 1910, UCC, 324, Hyakkoku Machi, Kofu Shi, Yamanashi Ken. (Tel. 1166).
- MacMillan, Rev. Hugh, & W., 1924, PCC, Taihoku, Formosa.
- McVey, Miss Mary E., 1932, PCC, Taihoku, Formosa.
- Madden, Rev. M. D., & W., 1895, IND, 99 Temma Bashi Suji, 1 Chome, Kita Ku, Osaka Shi.
- Madeley, Rev. W. F., 1898, PE, 14, Jozenji Dori, Yagura Cho, Sendai.
- Makeham, Miss Eva., 1902, MSCC, 604 Jarvis St., Toronto, Ont., Canada.
- Mander, Miss, 1915, SPG, (A), 25 Iwato Cho, Ushigome Ku, Tokyo.
- Mann, Rev. J. C., & W., 1905, 1908, CMS, 73, Matsubara Cho, Nishinomiya Shi, Hyogo Ken.
- Marshall, Rev. D. F., & W., 1923, EPM, Shinro, Tainan, Formosa.
- Marshall, Mr. George H., & W.,



- 1930, PE, St., Paul's University, Ikebukuro, Tokyo.
- Martin**, Rev. D. P., & W., 1923, 1929, PN, 730, Sumiyoshi Cho, Sumiyoshi Ku, Osaka.
- Martin**, Prof. J. V., Ph. D., & W., 1900, 1914, MEC, (Retired), 536, Nichome, Aotani, Nada Ku, Kobe.
- Matthews**, Rev. W. K., & W., 1902, 1906, MES, Kwansei Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- Mauk**, Miss Laura, 1915, EC, 84, Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Mayer**, Rev. P. S., D.D., & W., 1909, EC, (A), Missionary Society Evangelical Church, 1900, Superior Avenue, Cleveland Ohio., U.S.A.
- McAlpine**, Mr. James A., 1929, RCA, (A), Western Theological Seminary, Holland, Mich., U.S.A.
- McAlpine**, Rev. R. E., D. D., & W., 1885, 1887, PS, (Retired), 426 Carolina Circle, Winston-Salem, N.C., U.S.A.
- McCaleb**, Mr. J. M., 1892, IND, 68, 1 Chome, Zoshigaya, Tokyo.
- McCall**, Rev. C. F., & W., 1908, ABCFM, c/o ABCFM, 14 Beacon St., Boston Mass., U.S.A.
- McCoy**, Rev. R. D., & W., 1904, UCMS, Mission Office: 257, Nakazato, Takinogawa Ku, Tokyo. (Tel. Koishikawa (85) 522).
- McCrory**, Miss C. H., 1912, PS, 12, Kamioka Cho, 1 Chome, Otaru Shi, Hokkaido.
- McDonald**, Miss M. D., 1911, PN, 700 West Main St., Cherokee, Iowa, U.S.A.
- McGill**, Miss Mary B., 1928, PE, Jizo, Kusatsu, Gumma Ken.
- McGrath**, Miss Violet, 1928, JRM, 4 Gilbert Road, Bournemouth, England.
- McIlwaine**, Rev. W. A., & W., 1919, PS, 37, Aoi Cho, Nagoya.
- McIlwaine**, Rev. W. B., D.D., & W., 1889, PS, (Retired), Health Springs, S.C., U.S.A.
- McInnes**, Miss B., 1924, JRM, (A), 84 Grange Rd., W., Birkenhead, England.
- McIntosh**, Miss Elsie T., 1921, YWCA, (A), Bunka Apts., Ochanomizu, Tokyo Shi.
- McKenzie**, Mr. A. P., & W., 1920, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.
- McKenzie**, Rev. D. R., D. D., 1888, UCC, Kwansei Gakuin., Koto Mura, Nishinomiya Shigai.
- McKim**, Miss Bessie, 1904, PE, 629, Tamikooji Machi, Mito Shi, Ibaraki Ken.
- McKim**, Rt. Rev. John, D. D., & W., 1880, PE, American Church Mission, Ikebukuro, Tokyo.
- McKim**, Miss Nellie, 1915, PE, 629, Tamikooji Machi, Mito Shi.
- McKnight**, Rev. W. Q., & W., 1919, ABCFM, c/o ABCFM, 14 Beacon St., Boston, Mass., U.S.A.
- McLachlan**, Miss Annie Mae, 1924, UCC, (A).
- McLeod**, Miss Anna O., 1910, UCC, (A).
- McNaughton**, Rev. R. E., & W., 1928, IND, 3864, 3 Chome, Nagasaki Minami Cho, Toshima Ku, Tokyo Shi.
- McSparran**, Dr. Jos. L., M. D., & W., 1917, IND, Residence: 100 Yamashita Cho, Yokohama, (Tel. 2-4974). Office: 7 Nihon Odori, Naka Ku, Yokohama. (Tel. 2-3203). Telegrams: McSparran, Yokohama.
- McWilliams**, Rev. W. R., & W., 1916, UCC, Nishikusabuka Cho, Shizuoka Shi.

- Mead, Miss Bessie**, 1904, PE, 60 Kinomi Koji, Kasumi Cho, Yamagata Shi.
- Mead, Miss Lavinia**, 1890, ABF, (Retired), Hotel Maryland, Thirteenth & Lasalle Sts., Minneapolis, Minn., U.S.A.
- Meline, Miss Agnes S.**, 1919, ABF, (A), c/o Mrs. A. B. Johnson, Colon, Nebr., U.S.A.
- Merrill, Miss Katherine**, 1924, ABCFM, c/o ABCFM, 14 Beacon St., Boston Mass., U.S.A.
- Meyers, Rev. J. T., D. D., & W.**, 1898, 1926, MES, 113 Kunitomi, Okayama Shi, Okayama Ken.
- Mickle, Mr. J. J., & W.**, 1921, MES, Board of Missions, 706, Church St., Nashville Tenn., U. S. A.
- Millard, Mr. F., R., & W.**, 1929, SDA, Showa Machi, Kimitsu Gun, Chiba Ken.
- Miller, Miss Erma L.**, 1926, MM, Ogaki, Gifu Ken.
- Miller, Rev. Henry K., D. D., & W.**, 1892, 1888, RCUS, 3, Dai Machi, Ichigaya, Ushigome Ku, Tokyo Shi. (Tel. Yotsuya (35) 3547).
- Miller, Rev. L. S. G., D. D., & W.**, 1907, LCA, (A), c/o Board of Foreign Missions, 18 East Mt., Vernon Pl., Baltimore, Md., U. S. A.
- Milliken, Miss E. P.**, 1884, PN, (Retired), c/o Dr. Charles McGirk, Phillipsburg, Pa., U.S.A.
- Mills, Rev. E. O.**, 1908, SBC, (A), P.O. 104, Seminary Hill, Texas, U.S.A.
- Minkinen, Rev. T., & W.**, 1905, LGAF, Kami Iida, Nagano Ken.
- Monk, Miss Alice M.**, 1904, PN, Hokusei Jo Gakko, Sapporo.
- Montgomery, Rev. W. E., & W.**, 1909, EPM, Shinro, Tainan, Formosa.
- Moore, Rev. B. C., & W.**, 1924, RCA, 2 of 71 Kyo Machi, 3 Chome, Kurume Shi, Fukuoka Ken. (F.C. Fukuoka 20927).
- Moore, Miss Helen G.**, 1931, MEC, Fukuoka Jo Gakko, Fukuoka.
- Moore, Rev. J. W., D. D., & W.**, 1890, 1893, PS, Takamatsu, Kagawa Ken.
- Moore, Rev. J. P., D. D.**, 1883, RCUS, (A), (Retired), 416 Perkiomen Ave., Lansdale, Pa., U. S. A.
- Moore, Rev. L. W., & W.**, 1924, PS, Asahi Machi, Toyohashi.
- Moran, Rev. Sherwood F., & W.**, 1916, ABCFM, 235, Shukugawa, Nishinomiyai Shigai, Hyogo Ken.
- Morehead, Mr. B. D., & W.**, 1925, IND, (A), c/o Central Church of Christ, 145 Fifth Ave., Nashville, Tenn., U.S.A.
- Morgan, Miss A. E.**, 1889, PN, (A), c/o Presbyterian Board of Missions, 156 Fifth Ave., New York, N. Y., U.S.A.
- Morris, Rev. J. Kenneth, & W.**, 1925, PE, 102 Murasaki no Goshoden Cho, Kyoto Shi. (Tel. Nishijin 4300).
- Morris, Miss K.**, 1932, JRM, 162, Kita Yobancho, Sendai Shi, Miyagi Ken.
- Moseley, Mrs. C. B.**, 1890, MES, (A), (Retired), 1414 Seneca St., Seattle, Wash., U.S.A.
- Mosimann, Rev. Otto, & W.**, 1929, LM, Ishikawa Machi, Fukushima Ken.
- Moss, Miss A. F.**, 1918, MSCC, 6 Nishishiro Cho, 3 Chome, Takata Shi, Niigata Ken.
- Moule, Rev. G. H., & W.**, 1903, 1894, CMS, Shin Gakuin, 1612, Ikebukuro, 3 Chome, Toshima Ku, Tokyo Shi.
- Munroe, Rev. H. H., D. D., & W.**, 1905, 1906, PS, Hama Cho, Takamatsu, Kagawa Ken.

Murphy, Miss G. M., 1930, PCC, Nagamine Yama, Oishi, Nada Ku, Kobe.

Murray, Miss Edna B., 1921, PE, St., Margaret's School, Kugayama, Suginami Ku, Tokyo Shi.

Murray, Miss Elsa, R., 1928, JRM, 4 Gilbert Road, Bournemouth, England.

Musser, Mr. C. K., & W., 1926, IND, 357, Ikejiri, Setagaya Ku, Tokyo Shi.

Myers, Rev. H. W., D. D., & W., 1897, PS, 212, Yamate Dori, 4 Chome, Kobe.

Mylander, Miss Ruth, 1909, FMA, (A), North Platte, Nebr., U.S.A.

## N

Nash, Miss E., 1891, CMS, (Retired), Biwa Ku, Hamada Machi, Shimane Ken.

NATIONAL BIBLE SOCIETY OF SCOTLAND, 95, YEDO MACHI, KOBE KU, KOBE SHI, (TEL. SANNOMIYA 2725. F.C. OSAKA 11083), (TELEGRAPHIC ADDRESS: "TESTAMENTS-KOBE." CODE: C.J.M. G.H. VINALL, SECY IN JAPAN.

NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN, 13, NISHIKI CHO, 1 CHOME, KANDA KU, TOKYO SHI. (TEL. KANDA (25) 2774).

Neely, Miss Clara J., 1899, PE, 355 West Freemason St., Norfolk, Va., U.S.A.

Nelson, Mr. A. N., & W., 1918, SDA, Showa Machi, Kimitsu Gun, Chiba Ken. After July 1933, 1208 Shelby St., Seattle, Wash., U.S.A.

Nettinga, Miss Dena, 1930, PN, Hokuriku Jo Gakko, Kanazawa Shi, Ishikawa Ken.

Nettleton, Miss Mary, 1929, PE, Jizo, Kusatsu, Gumma Ken.

Newbury, Miss G. M., 1921, ABF, 2 Nakajima Cho, Sendai. (Tel. 1192).

Newell, Rev. H. B., D. D., & W., 1887, ABCFM, (A), (Retired), 131 W. Eighth St., Claremont, Cal., U. S. A.

Newman, Rev. R. G., & W., 1931, UCC, 216, Sengoku Machi, Toyama Shi.

Nichols, Rt. Rev. S. H., & W., 1911, PE, Karasumaru Dori, Shimotachi-Urui, Agaru, Kyoto. (Tel. Nishijin 2372). (F. C. Osaka 38079).

Nicholson, Miss Goldie, 1932, ABF, 1 of 8 Nakamaru Cho, Kanagawa Ku, Yokohama.

Nicholson, Mr. Herbert V., & W., 1915, 1920, AFP, Higashi Haramachi, Mito Shi, Ibaraki Ken. (F.C. Tokyo 75981).

Nicodemus, Mr. (F. B., & W., 1916, RCUS, 69, Katahira Cho, Sendai Shi, Miyagi Ken. (Tel. 1930).

Niemi, Miss Tyyne, 1926, LGAF, (A), E. Hesperiank, 30 (A), 12, Helsinki, Finland.

Noordhoff, Miss Jeane, 1911, RCA, 16, Higashi Yamate, Nagasaki Shi.

Norman, Rev. C. E., & W., 1917, LCA, (A), c/o Board of Foreign Missions, 18 E. Mt., Vernon Pl., Baltimore, Md., U.S.A.

Norman, Rev. Daniel, D. D., & W., 1897, UCC, Karuizawa.

Norman, Rev. W. H. H., & W., 1932, UCC, Hisaya Cho, 8 Chome, Nagoya Shi.

Norton, Miss E. L. B., 1900, CMS, (A), (Retired), 10 Selden Rd., Worthing, England.

Noss, Rev. Christopher, D. D., & W., 1895, 1910, RCUS, 28 Torii Machi, Aizu-Wakamatsu, Fukushima Ken. (Tel. 728).

Noss, Rev. George S., & W., 1921, RCUS, 10 Daiku Machi, Aomori



Shi, Aomori Ken. (Tel. 1563).

Nothhelfer, Rev. Karl, & W., 1929, LM, 3 Horinouchi, Suginami Ku, Tokyo Shi.

Nugent, Rev. W. Carl, & W., 1920, RCUS, 308 Shinchiku, Higashi Dori, Yamagata Shi, Yamagata Ken. (Tel. 922).

Nuno, Miss Christine M., 1925, PE, St., Luke's Hospital, Tsukiji, Tokyo.

## O

Ogburn, Rev. N. S., & W., 1912, 1921, MES, Kwansei Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.

Oglesby, Mrs. J. M., 1931, PE, Karasumaru Dori, Shimotachi-Uri, Agaru, Kyoto Shi. (Tel. Nishijin 2372).

Oldridge, Miss Mary Belle, 1920, MEC, (A), Argonia, Kan., U.S. A.

Olds, Rev. C. B., & W., 1902, ABCFM, 195 Kadota Yashiki, Okayama Shi. (Tel. 1218).

Oltman, Mr. Paul V., & W., 1931, PN, Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo Shi.

Oltmans, Rev. Albert, D. D., 1886, RCA, (Retired), 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.

Oltmans, Miss C. Janet, 1914, RCA, Ferris Seminary, 178 Bluff, Yokohama Shi, Kanagawa Ken.

Ostrom, Rev. H. C., D. D., & W., 1911, PS, 51, Shinohara, Nada Ku, Kobe.

Outerbridge, Rev. H. W., S.T.D., & W., 1910, UCC, Kwansei Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken. (Tel. Address: "Wesleyana Nishinomiya").

Oxford, Mr. J. S., & W., 1910, MES, 23, Kita Nagasa Dori, 4 Chome, Kobe.

## P

Paine, Miss Margaret R., 1922, PE, Tozaimachi, Nishizu, Obama, Fukui Ken.

Paine, Miss Mildred Anne, 1920, MEC, (A).

Palmer, Miss H. M., 1921, PN, Wilmina Jo Gakko, Niemon Cho, Tamatsukuri, Osaka. (Tel. Higashi 3220).

Palmer, Miss Maude R., 1932, PE, 58, Katahira Cho, Sendai.

Palmore, Rev. P. L., & W., 1922, MES, Hon Cho, Tokuyama Machi, Yamaguchi Ken.

Parker, Mr. Kenneth A., & W., 1930, UCC, Canadian Academy, Harada Mura, Kobe.

Parkinson, Rev. Wm. W., & W., 1929, ABF, 1778, Minami Ota Machi, Naka Ku, Yokohama.

Parr, Miss D. A., 1927, CJPM, 169, Yanagawa Cho, Takasaki Shi, Gumma Ken.

Parrott, Mr. F., & W., 1889, 1904, BS, (A), (Retired), 146 Queen Victoria St., London, E. C. 4, England.

Parshley, Mrs. W. B., 1890, ABF, (A), (Retired), Live Oak, Fla., U.S.A.

Patton, Miss A. V. 1900, PS, 6 Chome, 26 B, Okazaki, Aichi Ken.

Patton, Miss Florence D., 1895, PS, 6 Chome, 26 B, Okazaki, Aichi Ken.

Payne, Rev. C. E., & W., 1931, IND, Yokohama Seamen's Club, 194, Yamashita Cho, P.O. Box 89, Yokohama.

Peavy, Miss Anne R., 1923, MES, Board of Missions 706 Church St., Nashville Tenn., U.S.A.

Peck, Miss Ruby W., 1929, SDA, Box 7, Suginami P.O. Tokyo. (Tel. Ogikubo 2051).

- Peckham**, Miss Caroline S., 1915, MEC, Kwassui Jo Gakko, Higashi Yamate, Nagasaki.
- Pedley**, Mrs. Martha, 1887, ABCFM, (Retired), c/o ABCFM, 14 Beacon St., Boston, Mass., U.S.A.
- Peeke**, Mrs. H. V. S., 1893, RAC, (A), 25 E. 22nd St., New York, N. Y., U.S.A.
- Peet**, Miss Azalia E., 1916, MEC, 596, Kuhonji Oemachi, Kumamoto Shi.
- Penny**, Miss F. E., 1932, JRM, Oaza Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).
- Pettee**, Mrs. Belle W., 1878, ABCFM, (A), (Retired), 923 W. North St., Decatur, Ill., U.S.A.
- Perkins**, Mr. H. J., & W., 1920, SDA, Box 7, Suginami P.O. Tokyo. (Tel. Ogikubo 2051. F.C. Tokyo 56801).
- Perry**, Miss Catherine C., 1929, ABCFM, Kobe Jo Gakuin, Tai-sha Mura, Nishinomiya Shigai, Hyogo Ken. (Tel. Nishinomiya 2264-65).
- Peters**, Miss Augusta F., 1930, PE, St., Luke's Hospital, Tsukiji, Tokyo.
- Phelps**, Mr. G. S., & W., 1902, YMCA, Hakkeizaka Apartments, Arai-juku Itchome, Omori Ku, Tokyo. (Tel. Omori 2200).
- Philipps**, Miss E. G., 1901, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Pickens**, Miss Lillian O., 1918, FMA, 50, 1 Chome, Maruyama Dori, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).
- Pider**, Miss M. Z., 1911, MEC, Tokyo Joshi Daigaku, Kami Igusa, Suginami Ku, Tokyo.
- Piercy**, Rev. H. G., 1931, CMS, Kawahata Machi 4 Chome, Asahigawa.
- Pierson**, Rev. George P., D. D., & W., 1891, PN, (A), (Retired), 926 N. Broad St., Elizabeth N. J., U.S.A.
- Pieters**, Miss Johanna A., 1904, RCA, Baiko Jo Gakuin, Shimono-seki Shi, Yamaguchi Ken.
- Pifer**, Miss E. Catherine, 1901, RCUS, 207, Kita Arai, Nagasaki Machi, Tokyo Shi.
- Pinsent**, Mrs. Annie M., 1905, 1933, UCC, (Retired), (A), 50 Circular Rd., St., Johns, Newfoundland.
- Place**, Miss Pauline, 1916, MEC, 11 Oura, Nagasaki Shi.
- Pond**, Miss Helen M., 1923, PE, St., Luke's Hospital, Tsukiji, Tokyo.
- Porter**, Miss F. E., 1882, PN, (A), (Retired), 2889 San Pasqual St., Pasadena, Cal., U.S.A.
- Post**, Miss Vida, 1920, ABF, 50, Shimotera Machi, Himeji Shi, Hyogo Ken.
- Potts**, Miss Marion, 1921, LCA, Kyushu Jo Gakuin, Kumamoto Shigai. (Tel. 2187).
- Powell**, Miss, 1934, MSCC, New Life Sanitorium, Obuse Mura, Nagano Ken.
- Powell**, Miss Cecelia R., 1922, PE, 10 Hoei Naka Machi, Fukui Shi, Fukui Ken.
- Powlas**, Miss Annie, 1919, LCA, 36, Yanagiwara, 3Chome, Honjo Ku, Tokyo.
- Powlas**, Miss Maud, 1918, LCA, Jiaien, Kengen Mura, Kumamoto Shigai.
- Powles**, Rev. P. S. C., & W., 1916, MSCC, Nishishiro Cho, 1 Chome, Takata.
- Pratt**, Miss Susan A., 1892, WU, Kyoritsu Joshi Shin Gakko, 212 Bluff, Yokohama. (Tel. 2-3003. F.C. Tokyo 778066).
- Preston**, Miss E. A., 1888, 1924,

UCC; (A), (Retired), 243 Roehampton Ave., Toronto, Ont., Canada.

Preston, Miss Evelyn D., 1908, CMS; (A), 8 Charlbert St., London, N. W. 8., England.

Price, Rev. P. G., & W., 1912, UCC; 23, Kamitomizaka Cho, Koishikawa Ku, Tokyo.

Priest, Miss Mary A., (A), (Retired), 52 Bristol St., Canadiagua, New York, U.S.A.

## R

Ramsey, Miss Margaret M., 1928, PCC, Tamsui, Formosa.

Radall, Mr. A. E., & W., 1930, JAM, Box 5, Ikoma P.O. Nara Ken.

Ransom, Miss Mary H., 1901, PN, Wakayama Shi, Wakayama Ken.

Ranson, Deaconess Anna L., 1904, PE, Aoba Jo Gakuin, 69, Moto Yanagi Cho, Sendai.

Ray, Rev. J. F., D.D., & W., 1904, SDA, 456 Sendai Machi, Hiroshima Shi.

Reed, Mr. J. P., & W., 1921, 1926, MES, Kwansai Gakuen, Koto Mura, Nishinomiya Shigai.

Reevé, Rev. Warren S., & W., 1927, PN, No. 739, Sumiyoshi Cho, Sumiyoshi Ku, Osaka Shi.

Reeves, Miss Virginia, 1932, RCA, Ferris Seminary, 37 Bluff, Yokohama Shi, Kanagawa Ken.

Reifsnider, Rt. Rev. C. S., D.D., & W., 1901, PE, American Church Mission, Ikebukuro, Tokyo.

Reischauer, Rev. A. K., D.D., & W., PN, Tokyo Joshi Dai Gaku, Kami Igusa, Suginami Ku, Tokyo.

Reiser, Miss A. I., 1920, PN, Hoku-riku Jo Gakko, Kanazawa Shi.

RELIGIOUS TRACT SOCIETY, 4 GINZA, 4 CHOME, KYOBASHI KU, TOKYO SHI. (TEL. KYO-

BASHI 4573).

Rennie, Rev. Wm., 1906, 13, Chitose Cho, Hakodate Shi, Hokkaido.

Rhoads, Miss Esther B., 1921, AFP, 30, Koun Chō, Mita, Shiba Ku, Tokyo. (Tel. Mita (45) 3390).

Rhodes, Mr. E. A., & W., 1919, IND, Ota Machi, Ibaraki Ken.

Richardson, Miss C. M., 1911, CMS, 146, Koura Cho, 5 Chome, Kita Sako Machi, Tokushima Shi. (A), Cotfield, Horeham Rd., Sussex, England.

Richardson, Miss Helena, 1929, JEB, (A), 55 Gower St., London, W. C. I.

Richey, Miss Helen L., 1920, UCMS, (A), Box 391 Coral Gables, Fla., U.S.A.

Richert, Mr. Adolph, & W., 1930, Box 5 Ikoma P.O. Nara Ken. (F.C. 59374).

Riker, Miss Jessie, 1904, PN, 17 Miyajiri Cho, Yamada, Ise.

Riker, Miss S. M., 1926, PN, Wilmina Jo Gakko, Niemon Cho, Tamatsukuri, Osaka Shi. (Tel. Higashi 3220).

Roberts, Miss A., 1897, CMS, (Retired), 541, Ikebukuro, 1 Chome, Toshima Ku, Tokyo Shi.

Roberts, Rev. Floyd L., & W., 1929, ABCFM, 84, Sakurai Chō, Naka Ku, Nagoya.

Robertson, Miss E. A., 1905, IND, 54 of 3 Azamitsu, Kyunoji Mura, Nakagawachi Gun, Osaka Fu.

Robertson, Miss Mary A., 1891, 1928, UCC, (Retired), Mile Hill Road, Newtown, Conn., U.S.A.

Robinson, Mr. C. C., & W., 1920, IND, Dai Hachi Koto Gakko Kansha, Nagoya Shi, Aichi Ken.

Robinson, Miss H. M., 1912, IND, 8 Sanhome, Otabako, Minami Ku, Nagoya.

Roë, Miss Mildred, 1926, YWCA, 13, Nishiki Cho Itchomé, Kanda.



(Tel. Kanda (25) 3652).

**Rogers, Miss Margaret S.**, 1921, WU, Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. 2-3003).

**Rolfe, Brigadier V. E., & W.**, 1925, SA, 5 Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kanda (33) 479, 2344).

**Rorke, Miss M. Luella**, 1919, UCC, 96 Hoekami Cho, Fukui Shi, Fukui Ken.

**Ross, Rev. C. H., & W.**, 1910, ABF, (A), 1001 W. 161 St., Gardena, Los Angeles, Cal., U.S.A.

**Rowe, Mrs. J. H.**, 1915, SBC, (A), c/o Mr. John H. Chiles, 1032 N. Bishop St. 9, Dallas, Tex., U.S.A.

**Rowland, Rev. G. W., D.D., & W.**, 1886, ABCFM, (A), (Retired), 138 Hancock St., Auburndale, Mass., U.S.A.

**Rumball, Mr. W. E. P.**, 1932, UCC, Canadian Academy, Harada Mura, Kobe.

**Rupert, Miss Nettie L.**, 1913, IND, Emmaus House, 161 Yamamoto Dori, 4 Chome, Kobe.

**Rusch, Mr. Paul**, 1926, PE, St., Paul's University, Ikebukuro, Tokyo.

**Russell, Miss M. Helen**, 1895, MEC, (A), (Retired), Hadden, Conn., U.S.A.

**Ryan, Miss Esther L.**, 1913, UCC, 96 Hoekami Cho, Fukui Shi, Fukui Ken.

**Ryder, Miss Gertrude E.**, 1908, ABF, 51 1 Chome, Denma Cho, Yotsuya Ku, Tokyo.

## S

**Sadler, Miss Neta**, 1930, UCC, 12 Agata Machi, Nagano Shi, Nagano Ken. (Tel. 1789).

**Salonen, Rev. K., & W.**, 1911, LGAF, (A), Museokatu, 31 Helsinki, Finland.

**Sansbury, Rev. C. K., & W.**, 1932, SPG, Seikokwan, Shingakuin, Ikebukuro, Tokyo.

**Santee, Miss H. C.**, 1908, IND, Emmaus House, 161 Yamamoto Dori, 4 Chome, Kobe.

**Sarvis, Mrs. H. C.**, 1919, IND, Tomio Mura, Nara Ken.

**Saunders, Miss H.**, 1931, SPG, Shoin Koto Jo Gakko, Aotani Cho, 3 Chome, Nada Ku, Kobe.

**Saunders, Miss Violet**, 1931, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamanashi Ken. (Tel. 2591).

**Saville, Miss Rose**, 1925, JRM, 1577, Sumiyoshi Cho, Sumiyoshi Ku, Osaka.

**Savolainen, Rev. J. V., & W.**, 1907, LGAF, 1051, Minami 14 Jo, Nishi 14 Chome, Sapporo Shi.

**Schaeffer, Miss Mabel R.**, 1921, PE, St., Paul's University, Ikebukuro, Tokyo.

**Schell, Miss Naomi**, 1921, SBC, Meiji Machi, 2 Chome, Higashi Naka, Tobata Shi, Fukuoka Ken.

**Schenck, Rev. H. W., & W.**, 1931, IND, 64-B Bluff, Yokohama, (Pastor Yokohama Union Church).

**Schereschewsky, Miss Caroline**, 1910, PE, 16 Gobancho, Kojimachi Ku, Tokyo.

**Schiller, Rev. Emil, D.D., & W.**, 1895, OAM, (A), (Retired), Bad Godesberg Hohenzollernstr. 40 Germany.

**Schillinger, Rev. George W., & W.**, 1920 LCA, Kyushu Gakuin, Kumamoto Shi.

**Schneder, Rev. D. B., D.D., LL.D., & W.**, 1887, RCUS, 164 Hiashi Sanban Cho, Sendai Shi, Miyagi Ken. (Tel. 1508).

**Schoonover, Miss Ruth**, 1931, YMJ, Naka Cho, Yotsuya, Tokyo.

**Schroer, Rev. Gilbert W., & W.**

- 1922, RCUS, 71, Osawakawara, Koji, Morioka Shi, Iwate Ken. (Tel. 1217).
- Schwartz, Mrs. H. W., 1884, MEC, (A), (Retired), 4138 S. Ave. W., Seattle, Wash., U.S.A.**
- Schweitzer, Miss Edna M., 1912, EC, 84, Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa (85) 3546).**
- Scott, Rev. F. N., D.D., & W., 1903, MEC, Chinzei Gakuin, Nagasaki. (F.C. Treasurer: Tokyo 48401. Personal: Fukuoka 4060).**
- Scott, Mrs. J. H., 1915, ABF, (A), (Retired), American Girls' Academy, Box 257, Istanbul, Turkey.**
- Scott, Mr. R. W., 1931, PE, St. Paul's University, Ikebukuro, Tokyo.**
- SCRIPTURE UNION OF JAPAN, 4, GINZA, 4 CHOME, KYOBASHI KU, TOKYO SHI. (TEL. KYOBASHI 4573).**
- Scruton, Miss M. Fern, 1926, UCC, Baikwa Kindergarten, Ueda Shi, Nagano Ken.**
- Searcy, Miss Mary G., 1920, MES, (A), c/o Board of Missions, Box 706 Church St., Nashville, Tenn., U.S.A.**
- Searle, Miss Susan A., L.H.D., 1883, ABCFM, (A), (Emeritus), Pilgrim Pl., Claremont, Cal. U.S.A.**
- Seeds, Miss Leonora M., MEC, (A), (Retired), 1262 Fair Ave., Columbus, O., U.S.A.**
- Seiple, Rev. Wm. G., Ph. D., & W., 1905, RCUS, 125, Tsuchidoi, Sendai Shi, Miyagi Ken. (Tel. 2025).**
- Shacklock, Rev. Floyd, & W., 1920, MEC, Shimoshirokane Machi, Hirosaki Shi, Aomori Ken.**
- Shafer, Rev. Luman J., Litt. D., & W., 1912, RCA, Ferris Seminary, 178 Bluff, Yokohama Shi, Kanagawa Ken. (F.C. Fukuoka 11794).**
- Shannon, Miss Ida L., 1904, MES, (A), Board of Missions, 706, Church St., Nashville, Tenn., U.S.A.**
- Shannon, Miss Katherine, 1908, MES, (A), Board of Missions 706 Church St., Nashville Tenn., U.S.A.**
- Sharpless, Miss Edith F., 1910, (A), AFP, Haverford, Penn., U.S.A.**
- Shaver, R. I. L., & W., 1919, MES, 94, Niage Machi, Oita Shi, Oita Ken.**
- Shaw, Rev. H. R., & W., 1927, PE, 7 Ishibiki Cho, Kanazawa Shi.**
- Shaw, Miss L. L., 1904, MSCC, 2 Aoyama Gakuin, Tokyo.**
- Shaw, Rev. R. D. M., D.D., & W., 1907, SPG, 1543 Shinjuku, Hiratsuka, Kanagawa Ken.**
- Shepherd, Miss K., 1910, SPG, 1543 Shinjuku, Hiratsuka Shi, Kanagawa Ken.**
- Sheppard, Miss E., IND, 124, 5 Chome, Yamamoto Dori, Kobe.**
- Shippo, Miss Helen K., 1930, PE, St., Luke's Hospital, Tsukiji, Tokyo.**
- Shirk, Miss Helen M., 1922, LCA, (A), Board of Foreign Missions, 18 East Mt., Vernon Place Baltimore Md., U.S.A.**
- Shively, Rev. B. F., D.D., & W., 1907, UB, 216 Muro Machi, Imadegawa Agaru, Kyoto.**
- Shore, Miss G., 1921, MSCC, (A), Kyomachi, Gifu.**
- Shriver, Miss Vivian, 1933, PE, St., Luke's Hospital, Tsukiji, Tokyo.**
- Simons, Miss Marian, 1930, MEC, Aikei Gakuen, Motoki Machi, Ichome, Adachi Ku, Tokyo.**
- Singleton, Mr. Leslie, & W., 1921, EPM, Shinro, Tainan, Formosa.**
- Sipple, Mr. Carl S., & W., 1930, 1928, RCUS, 61, Kozenji Dori, Sendai Shi, Miyagi Ken. (Tel.**

- 3687).
- Sister Eleanor**, 1927, CE, 21, Yamamoto Dori, Nichome, Kobe.
- Sister Eleanor Frances**, 1922, CE, 21 Yamamoto Dori, Nichome, Kobe.
- Sister Superior Etheldrea**, 1919, CE, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Sisters of the Community of the Epiphany**, 360 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Skiles, Miss Helen**, 1922, PE, Matsugasaki Mura, Kyoto Fu.
- Slate, Miss A. B.**, 1902 MEC, (A), (Retired), 361 Mulberry St., Williamsport, Pa., U.S.A.
- Smith, Miss Eloise, G.** 1930, MEC, 21, Ichome, Takezoe Cho, Seoul, Korea.
- Smith, Miss E.**, 1926, SPG, 5 A Naka-Yamate Dori, 3 Chome, Kobe Shi.
- Smith, Rev. F. B., & W.**, 1931, CN, Murokago Machi, Higashiyama Ku, Kyoto.
- Smith, Mr. H. E., & W.**, 1925, IND, 10, Nagamoto Cho, Nishi no Kyo, Kyoto Shi.
- Smith, Miss Harriet P.**, 1929, RCUS, 28, Uwa Cho, Komegafukuro, Sendai, Miyagi Ken. (Tel. 2191).
- Smith, Miss I. Webster**, 1917, JEB, c/o J.E.B., Okuradani, Akashi, Sunrise Home.
- Smith, Miss Janet**, PN, Hokusei Jo Gakko, Sapporo Shi, Hokkaido.
- Smith, Rev. J. C., & W.**, 1929, PN, Wakayama Shi, Wakayama Ken.
- Smith, Miss Pauline**, 1930, MEC, 4 Aoyama Gakuin, Tokyo.
- Smith, Rev. P. A., & W.**, 1903, PE, Shimokatahara, Hikone, Shiga Ken.
- Smith, Mr. Roy, & W.**, 1903, 1910, MES, (A), 29, Kitano Cho, 1 Chome, Kobe Shi.
- Smith, Miss S. C.**, 1880, PN, (A), (Retired), 382 Del Mar St., Pasadena, Cal., U.S.A.
- Smith, Mr. Wm. B., & W.**, 1931, PE, St. Paul's University, Ikebukuro, Tokyo.
- Smyser, Rev. M. M., & W.**, 1903, IND, Masuda Machi, Hiraka Gun, Akita Ken. (F.C. Sendai 5183).
- Smyth, Major Annie**, 1906, SA, 5 Hitotsubashi Dori, Kanda Ku, Tokyo. (Tel. Kudan (33) 479, 2344).
- Smythe, Rev. L. C. M., D.D., & W.**, 1913, 1916, PS, 16 Yoshino Machi, 2 Chome, Higashi Ku, Nagoya.
- Soal, Miss A. A.**, 1917, JEB, 55 Gower St., London, W. C. I.
- Soper, Rev. Julius**, 1873, MEC, (A), (Retired), 1305, N. Maryland Ave., Glendale, Cal., U.S.A.
- Spackman, Rev. H. C., & W.**, 1922, PE, American Church Mission, Ikebukuro, Tokyo.
- Spencer, Miss Gladys G.**, 1921, PE, 46, Tera Machi, Aomori Shi.
- Spencer, Mrs. D. S.**, 1882-1926, MEC, (A), (Retired), 80 Fairview Ave., Binghamton, N.J., U.S.A.
- Spencer, Rev. R. S., & W.**, 1917, MEC, Fukuoka, Kyushu.
- Spencer, Rev. V. C., & W.**, 1913, 1932, Arayashiki, Okaya, Nagano Ken.
- Sprowles, Miss A. B.**, 1906, MEC, 4 Aoyama Gakuin, Tokyo. (Tel. Aoyama (86) 2011).
- Stanfield, Miss S.**, 1932, JRM, 162, Kita Yoban Cho, Sendai Shi. (Tel. 3315).
- Stanford, Mrs. Jennie P.**, 1886, ABCFM, (A), (Retired), 149 So. New Hampshire Ave., Los Angeles, Cal., U.S.A.



- Staples, Mr. I. B., & W., 1912, CN,**  
Nishinotoin Gojo Sagaru, Kyoto.
- Staples, Miss Marie M., 1914, UCC,**  
(A), 4 Hart St., Brantford, Ont.,  
Canada.
- Starkey, Miss Bertha, F. 1910, MEC,**  
21, Takezoe Cho, Itchome, Seoul,  
Korea.
- Starn, Miss Pauline, 1931, IND, 99**  
Tenmabashi Suji, 1 Chome, Kita  
Ku, Osaka.
- Start, Dr. R. K., 1930, MSCC, New**  
Life Sanitorium, Obuse, Kami  
Takai Gun, Nagano Ken. (Tel.  
Obure 33).
- Staveley, Miss J. A., 1928, CMS,**  
(A), 4 Windlehurst Ave., St.,  
Helens, Lancashire England.
- Steadman, Rev. F. W., & W., 1902,**  
ABF<sub>n</sub> (Retired), 215 N. Manning  
St., Hillsdale, Mich, U.S.A.
- Stegeman, Rev. H. V. E., D.D., &**  
W., 1917, RCA, 87 E. Fourteenth  
St., Holland, Mich., U.S.A.
- Stetson, Rev. C. R., & W., 1922,**  
(A), Jacksonville, Vt.
- Stevens, Miss C. B., 1920, MES,**  
Lambuth Jo Gakuin Ishigatsuji  
Cho, Tennoji Ku, Osaka Shi.
- Stevens, Dr. E., & W., 1930, PCC,**  
Taihoku, Formosa.
- Stewart, Rev. S. A., & W., 1906,**  
1898, MES, Gensan, Korea.
- Stirewalt, Rev. A. J., D.D., & W.,**  
1905, LCA, 303, Sanchome, Hya-  
kunin Machi, Yodobashi Ku, To  
kyo. (Tel. Yotsuya (35) 5853).
- St. John, Mrs. Alice C., 1918, PE,**  
St. Luke's Hospital, Tsukiji,  
Tokyo.
- Stokes, Miss K., 1922, SPG, & o**  
S.P.G., 56 Yuki No Goshō Cho,  
Minato Ku, Kobe.
- Stone Rev. A. R., & W., 1926,**  
1925, UCC, 257 Kamoe Cho, Ha-  
mamatsu.
- Stott, Rev. J. D., & W., 1930, MES,**  
22 Sasa Machi, Uwajima Shi,  
Ehime Ken.
- Stoudt, Mr. O. M., & W., 1917,**  
RCUS, 15 Nagacho, Sendai Shi,  
Miyagi Ken. (Tel. 2628).
- Stowe, Miss Grace H., 1908,**  
ABCFM, Kobe Jo Gakuin, Tai-  
sha Mura, Nishinomiya Shigai,  
Hyogo Ken. (Tel. Nishinomiya  
2264-65).
- Stowe, Miss M. E., 1908, ABCFM,**  
Kobe Jo Gakuin, Taisha Mura,  
Nishinomiya Shigai, Hyogo Ken.  
(Tel. Nishinomiya 2264-65).
- Stranks, Rev. C. J., 1928, S.P.G.,**  
53, Nakayamate Dori, 3 Chome,  
Kobe.
- Stromquist, Miss Alselina, 1929,**  
JAM, Box 328. Sannomiya, Kobe.
- Strong, Rev. G. N., M. A., & W.,**  
1926, SPG, Meichisan (Naika-  
yama), Shimonoseki.
- Strothard, Miss Alice O., 1914,**  
2 Torii Zaka, Azabu Ku, Tokyo  
Shi, (Tel. Akasaka (48) 1058).
- Sumners, Miss Gertrude, 1931, PE,**  
St., Agnes School, Muro Machi,  
Shimotachi Uri, Sagaru, Kyoto  
Shi. (Tel. Nishijin 330).
- Suttie, Miss Gwen, 1928, UCC, Ei-**  
wa Jo Gakko, Atago Cho, Kofu

## T

- Talbott, Mrs. B. J., 1916, CN, (A),**  
Nazarene Publishing House, 2923  
Troost Avenue, Kansas City, Mo.,  
U.S.A.
- Tanner, Miss K., 1911, SPG, Koran**  
Jo Gakko, 358, Sanko Cho, Shiro-  
kane, Shiba Ku, Tokyo.
- Tapson, Miss M., 1888, CMS,**  
(Retired), Garden Home, 3 Cho-  
me Ekoda Machi, Nakano Ku,  
Tokyo Shi.
- Tarr, Miss Alberta, 1932, MES, 51,**  
Kitazako Cho, Kure Shi.

- Taylor, Miss Erma M.**, 1913, MEC, (A), 21 Hamiltoun Blvd, Kenmore, Buffalo, N. Y. U.S.A.
- Taylor, Miss Isabel**, 1931, PCC, Tamsui, Formosa.
- Taylor, Mrs. Mary**, 1912, AG, Box 328, Sannomiya P.O. Kobe.
- Taylor, Miss Minnie**, 1910, RCA, (Emeritus), 3, Oura, Higashi Yamate Machi, Nagasaki Shi, Nagasaki Ken.
- Teague, Miss Carolyn M.**, 1912, MEC, 42, Nishi Yokona Cho, Fukuoka, Kyushu.
- Tench, Rev. G. R., & W.**, 1920, UCC, Office: Canadian Academy, Harada Mura, Kobe. Residence: 29/4 Nagamine Yama, Oishi, Nada Ku, Kobe.
- Tenny, Rev. Charles B., D. D., & W.**, 1900, 1914, ABF, (A), The Goodman, 140 South Goodman St., Rochester N. Y.
- TerBorg, Rev. John, & W.**, 1922, RCA, 45 Shimo Tatsuo Cho, Kagoshima Shi, Kagoshima Ken. (F.C. Fukuoka 25248).
- Tetley, Miss Winifred**, 1930, JEB, Okuradani, Akashi. Sunrise Home.
- Teusler, Dr. R. B., & W.**, 1899, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Tharp, Miss Elma R.**, 1918, ABF, 34 of 62 Hayashi Cho, Koishikawa, Tokyo. (Tel. Kanda (25) 3115).
- Thede, Rev. Harvey, & W.**, 1920, PC, 500, Shimo Ochiai 1 Chome, Yodobashi Ku, Tokyo.
- Thomas, Rev. W. T.**, 1933, PN, 7 of 1 Asukai Cho, Kyoto.
- Thomas, Miss Grace E.**, 1931, CJPM, 169, Yanagawa Cho, Takasaki Shi, Gumma Ken.
- Thompson, Rev. E. W., & W.**, 1927, 1926, MEC, (A), Milan, N. H., U.S.A.
- Thompson, Miss P. L.**, 1905, CMS, 33 Taisho Machi, 3 Chome, Omuta Shi.
- Thompson, Dr. W. C., & W.**, 1933, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Thoren, Miss Amy**, 1925, JEB, 106, Umemoto Cho, Kobe.
- Thorlaksson, Rev. S. O., & W.**, 1916, 33 Shichi Chome, Kamitsutsui Dori, Fukiai Ku, Kobe.
- Thornton, Rev. T. W., & W.**, 1930, OM, 1268 Arima Machi, Arima Gun, Hyogo Ken.
- Thurston, Mr. C. F., & W.**, 1927, SDA, Showa Machi, Kimitsu Gun, Chiba Ken.
- Topping, Miss Helen F.**, 1911, 101, Hara Machi, Koishikawa Ku, Tokyo. (Tel. Otsuka (86) 6203).
- Topping, Rev. Henry, & W.**, 1895, ABF, (Retired), 101, Hara Machi, Koishikawa, Tokyo.
- Topping, Rev. Willard F., & W.**, 1926, 1921, ABF, 69, Shimotera Machi, Himeji.
- Torbet, Miss Isabella**, 1928, JRM, 4 Gilbert Road, Bournemouth England.
- Towson, Miss Mamie**, 1917, MES, Mori No Cho, Kanaya, Nakatsu Shi.
- Towson, Rev. W. E.**, 1890, MES, Mori No Cho, Kanaya, Nakatsu Shi.
- Tracy, Miss Mary E.**, 1903, WU, Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. 2-3003).
- Tremain, Rev. M. T., & W.**, 1927, PN, (A), 156 Fifth Ave., New York, N. Y., U.S.A.
- Tristram, Miss K.**, 1888, CMS, (Retired) Poole Girls' High School, Katsuyama Dori, 5 Chome, Higashinari Ku, Osaka. (Tel. Tennoji 290). (A), 7 South Bailey, Durham.
- Trott, Miss D.**, 1910, SPG, 8 Sakae Cho, Shiba Ku, Tokyo.

**Trout, Miss Jessie M.**, 1921 UCMS, (A), 629, Third Ave., East, Owen Sound, Ontario, Canada.

**Tucker, Miss Grace**, 1931, MSCC, Naka Hachi Cho, Toyohashi.

**Tumlin, Miss Mozelle**, 1923, MES, 51, Kitazako Cho, Kure Shi.

**Turner, Mrs. W. P.**, 1896, MES, (A), (Retired), Emory University, Georgia, U.S.A.

**Tweedie, Miss E. Gertrude**, 1903, UCC, 274, Sogawa Cho, Toyama Shi, Toyama Ken. (Tel. 2126).

## U

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**Unsitalo, Miss .**, 1903, LGAF, (A), Malminkatu 12, Helsinki, Finland.

## V

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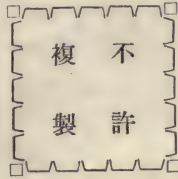
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